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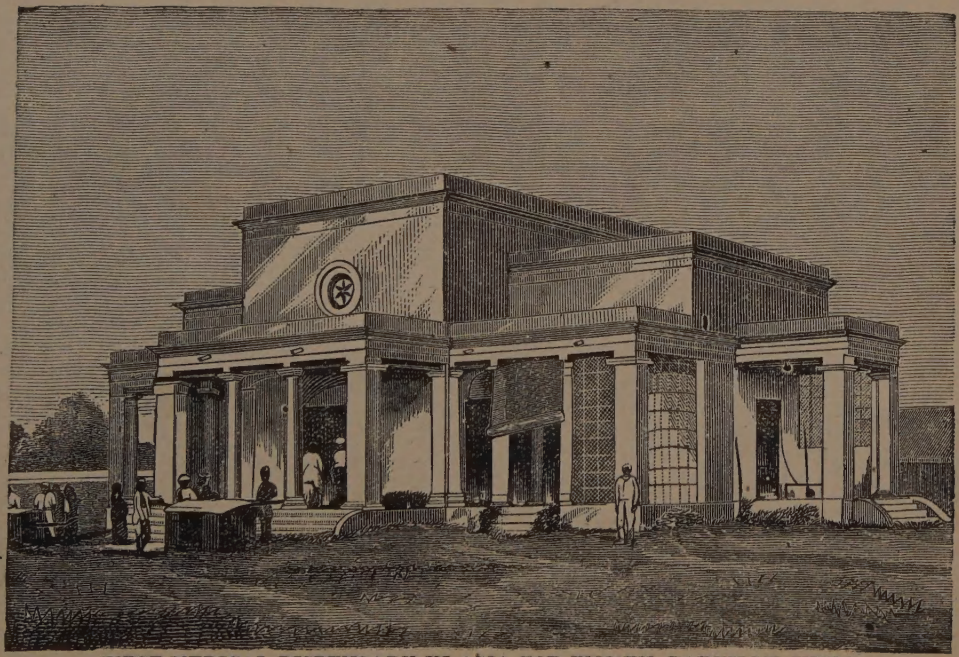

FIRST MEDICAL DISPENSARY IN ASIA FOR WOMEN, BAREILLY, INDIA.

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1888

MEDICAL WORK

OF THE

WOMAN'S

FOREIGN MISSIONARY SOCIETY,

METHODIST EPISCOPAL CHURCH.

[WITH SUPPLEMENT.]

MRS. J. T. GRACEY.

1888.

WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH,
BOSTON, MASS.

"So, work with God, and nothing's lost,—
Who works with Him, does best and most;
Work on, work on!"

PREFATORY.

DURING the past two years a great many applications have come to the author from various missionary societies asking for information in regard to the medical work carried on by the Woman's Foreign Missionary Society of the Methodist Episcopal church. An effort to meet this demand in part was made by issuing a leaflet, giving an outline and some incidents of this branch of missionary labor, but the interest in connection with the establishment and growth of the work is so extended, that the demand has arisen for this information in a more permanent form for use, by those who have this work at heart. This sketch makes no claim to be more than a simple record of the rise and development of this most important part of woman's work in connection with the Woman's Foreign Missionary Society. Many of these medical women are warm personal friends of the author, and she has watched their work from its incipiency to the present time with more than ordinary interest, solicitude and sympathy. She now prays that this little work, which has been such a pleasure to her to write, may have an influence in awakening a deeper interest in this cause among the women of the Methodist church.

We are indebted for some of the statements of fact in this little work, to the files of the "Heathen Woman's Friend;" "Women of the Orient," by Rev. R. Houghton; and "What is a Medical Mission?" by M. M. Gordon of England.

THE AUTHOR.

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INTRODUCTORY LETTER FROM BISHOP I. W. WILEY, M. D., D. D.

[*We are permitted to use this informal letter as an introduction to our monograph.*]

CINCINNATI, June 24, 1880.

MRS. J. T. GRACEY:—I am glad to learn from your note that you are preparing a little work giving a history of ten years' medical work in connection with the Woman's Foreign Missionary Society. I think such a book would need no "introduction" by any one, but by its own matter would at once introduce and commend itself to a multitude of readers. It can not but be an interesting and instructive addition to our missionary literature. I have had the very great pleasure of studying some of the work done by the medical missionaries sent to foreign countries by the Woman's Foreign Missionary Society and saw at once its importance and efficiency. It is a valuable adjunct to all missionary work, and I should judge an indispensable branch of labor in connection with your "Woman's work" in heathen countries. I was glad to find that in our Methodist Mission fields in China and Japan, your society was displacing the necessity of sending out Medical Missionaries by our Parent Board, and furnishing a corps of laborers who could care for the medical department even more effectively than male physicians. The need of this medical work is greater among the women than among the men, as well in the families of the missionaries as among the native families, and it is almost impossible in China to introduce a foreign male physician into these native families. The influence of these medical attentions given by your physicians to native women, I think is more powerful for good results than similar services rendered to the native men. The women are more touched and affected by these kind offices, they are more grateful for them, and more quickly appreciate the christian spirit which renders these services to them.

I visited your hospitals and dispensaries in several parts of China, and looking upon them even with a physician's eye I was more than pleased

with their arrangement and management. I was glad to find realized at Pekin, under the direction of Dr. Coombs, and at Foochow under the direction of Dr. Trask, in hospitals, dispensary, and outdoor practice, ideals which I tried in vain to realize thirty years ago. I was also glad to find that your lady physicians had commanded, by their skill and success, the recognition and respect of the male physicians of China, both of those who are acting as missionaries and of those who are having lucrative practice in the cities where many foreigners are found. Indeed, Dr. Coombs, Dr. Trask, Dr. Howard, and more recently Dr. Sparr, your latest physician to Foochow, have made their names known in all the mission fields and foreign communities of China. Of course your book will tell the remarkable story of Dr. Howard's success in the family of the Viceroy, Li Hung Chang, and the great results which have followed it. I sincerely hope the Woman's Foreign Missionary Society will be able vigorously to follow up these advantages gained by Dr. Howard at Tien-sin and Pekin. I am ready to infer that your physicians have been as diligent and as successful in other countries as they have been in China, and if so, you ought certainly to furnish us a book full of interesting incident and a history of a department of missionary labor that ought to at once secure the interest, and excite the gratitude, and inspire the zeal of all who read it.

Hoping that such may be the result of your labor, and praying for the blessing of God to abide evermore on your Society,

I am yours truly,

I. W. WILEY.

Medicine and Missions

BY

Rev. J. T. Gracey.

There is no phase of modern science which is more distinctly indebted to influences of the christian religion than the department of medicine. There is none which has a nobler mission to accomplish in turn for christian philanthropy; it has almost a divine commission as an evangelistic agency.

Outside of christian countries, nearly all disease is considered to be of supernatural origin. Ignorant of anatomy, of physiology and all laws of health, the uncivilized man can only account for disease by witchcraft, and amongst many, death, even of old men when not wounded, is esteemed to be the result of magic. The belief in disease-spirits is very wide spread. It is found among all the races of America, from the Esquimo to the Patagonian; in Central, Western, Eastern and Southern Africa; in Borneo, Australia, the Georgia and

Society Islands, the Malagasy, and all over the Indian Archipelago.

These disease-demons may afflict the patient in various ways. They come behind him, and hitting him with a club, enter the back of his neck, or creep into his body and consume his liver; a spirit may get into the body and "gnaw and feed" inside; invisible spirits may inflict invisible wounds with invisible spears, or lodging in the heart, may make men mad. Sometimes it is the spirit of a bear, deer, turtle, fish, tree, stone or worm, sent into the spirit of the sick man, or as we have often heard them say, "a ghost sitting on the chest of the patient."

The several portions of the body are occasionally distributed amongst various disease-producing spirits, when they lodge in the chest, head or stomach; or may produce peculiar forms of disease only, as convulsions, hysterics, tearing poor wretches with barbed hooks, or twisting and knotting till they die writhing in agony; or yet further, specific ailments may be produced by specific spirits, as a small-pox demon, an inflammation demon, a blood-letting demon, etc.

The treatment of disease is in consonance with this theory. Occasionally, as in Egypt, Greece, Arabia, and India, we find rude schools of rational practitioners ad-

ministering herbs and other remedies, but even along side of them, there is ever present the supernatural treatment of human maladies.

Thorns and bushes are put in the pathway of the small-pox spirit, or thorns, ditches, and stinking oils may barricade the way of his approach. In New Zealand the disease demon is to be charmed on to a flag staff; in Malagasy, the patient's ailments are to be recounted to some grass, ashes, a sheep, or a pumpkin, and the disease spirit prayed to for their removal. The Patagonian was wont to beat a drum, and the Dacota to shake his gourd, and bead-rattle to scare away the disease.

The most wide-spread formula, however, is that of sucking and blowing on the diseased organ, accompanied with incantations, and the extraction of stones, splinters, and bits of rags, amidst drumming, dancing and drinking. Not unfrequently the disease is *transferred* by various means. The sick man's blood may be run into an ant-hill, or dropped in the mouth of a frog, or a live fowl, or sent into a leopard's claw, a nail, a rag, a puppy, or a duck.

Such being the world's theories of disease and its treatment, it is plain that medicine and theology go together in the thought and life of the non-christian man.

He is quite prepared to receive them together from the christian missionary. "In nothing has the savage been more religious than in his medicine, if it may be so called," says one of the ablest ethnographers of our day. His medicine-man is always his priest, whether we call him Shaman, conjurer, sorcerer or wizzard. Sickness being the effect of the anger of a god, or the malicious influence of a sorcerer, he naturally seeks relief from his Deity. "The recovery from disease is the kindliest exhibition of Divine power, and the christian medical missionary occupies a lofty vantage ground in his work."

Medical Missionary Work.

Medical missionary work is not of modern origin. We read of the "twelve" who were sent out into the Judean cities, and over Judean hills, with the commission to "Heal the sick;" and "they departed, healing everywhere." Afterwards another and larger band was sent out, seventy in number, with the same instructions, "Heal the sick, and say, 'the kingdom of God has come nigh unto you.'" Thus the two-fold ministry of teaching and healing were combined. In the apostolic church, the healing of the sick had considerable prominence. This same spirit of love, showing itself in caring for the bodies, as well as the souls, has permeated all modern missionary movements.

Early in the eighteenth century a movement was made toward consecrating science and art of healing to mission work. An Englishman in the West Indies, a

General Codrington, left considerable property to the "Society for the Propagation of the Gospel in Foreign Parts," a society founded in 1701, with the specification that a "College should be established for the study and practice of physics and surgery, as well as divinity, so that a better opportunity be had of doing good to men's souls, while they are taking care of their bodies." It was found unpracticable to carry out his scheme to the letter, but such a recognition of the principle of medical missions, accompanied as it was by a donation of ten thousand dollars per annum to mission work, gave an impulse in the right direction.

The first Protestant medical missionaries we believe, were sent out by the German Moravians to Persia. Their way was beset by many hardships, and one of them soon died. Since then, however, medical work and missionary work have gone hand in hand. The beginning of modern Protestant missionary work in India is associated with medical work. Rev. Mr. Sherring in his "Protestant Missions in India" says: "It is a matter of great interest to observe that the Danes, who were the first missionaries in India, recognized the importance of uniting the healing of the sick with direct spiritual labor, for we find one physician sent out in 1730, and another in 1732, for the Tranquebar

and Madras missions. The influence of these medical agents seems to have been very great, and one of the chief reasons of the large increase of converts."

When Dr. Carey went to India, Dr. Thomas, a surgeon, accompanied him. They labored six years without seeing any results, but one day a carpenter, while working about the mission, fell and injured his arm. Dr. Thomas was called, and while binding up the wound, he told the story of Christ to those gathered about him. The carpenter was so touched that he went to the missionaries to hear more, and soon became an earnest Christian. Although greatly persecuted, he came out boldly and was baptized by Dr. Carey in the Ganges, in the presence of crowds of Hindoo and Mohammedans, who came to the banks to watch the scene. He lived twenty years after to work for Christ, and wrote several hymns, one of which begins,

O, thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O, my soul, forget Him not.

One of the most successful medical missionaries of modern times was Dr. Grant, who labored among the Nestorians of Persia. He was enabled to travel in safety regions where the ordinary traveler would have met death at the hands of the people. Concerning his work, Dr. Anderson in his Oriental Missions gives the follow-

ing: "Dr. Grant in 1835 at Trebizond, Persia, awakened great interest as a physician. He was continually thronged with patients sick with all manner of diseases, real and imaginary. Moslems and Nestorians came together. Children brought their aged parents, and mothers their little ones. Those relieved from suffering were ready to kiss his feet, or even his shoes at the door. Patients came to him from a great distance, Nestorians from the mountains, Koordish chiefs from the regions beyond, and some from the distant borders of Georgia. Members of the royal family, and many Persian nobles were among his patients." In 1862 Dr. Davidson opened a dispensary in the capital of Madagascar, and was very successful in his treatment of the natives. He writes:

"In addition to the usefulness of the dispensary in alleviating a certain amount of physical suffering, it undoubtedly exercises a powerful influence for good as an auxiliary to the Protestant mission. It is a standing testimony to the beneficence of our divine religion. It has disarmed the prejudices, and conciliated the affections of the people. Its influence in this respect has been felt among all classes, from the Sovereign downwards. It has brought the gospel to a large class who could not possibly be reached by any other agency.

Many have listened to the gospel for the first time in the missionary dispensary. I open the dispensary every morning and evening with prayer and reading the Scriptures."

In the village of Nazareth there is now a hospital in an upper room of the missionary's house, where the natives from the surrounding country are treated by the missionary and his wife, assisted by a well trained nurse. Thus wherever missionaries have gone over the world, whether on the mountains, or in the valleys, or in the islands of the sea, whether among civilized or uncivilized, there we find the medical missionary blessed and made a blessing. But not only does the trained practitioner have his practice, but every missionary in the foreign field becomes in a sense a physician; and every missionary's wife finds that much time must be given to attendance on the sick and dispensing medicines.

Testimony of Missionaries Concerning the Condition and Needs of Heathen Women.

Notwithstanding so much has been accomplished, yet it is a fact that very little has been done to alleviate the condition of heathen *women*. It is estimated that thousands of women die annually throughout the East, for the want of proper medical attention. Such are the prejudices that a European physician is rarely called to attend a woman, and frequently they declare they would rather die, than be driven to such an extremity. It is the universal testimony of missionaries throughout India, that Hindoo women, no matter whether rich or poor, receive but little attention in sickness. The native doctors of India are ignorant of medical science and surgery. Though they might be skillful, they would never be called upon to attend a woman. Besides these, there exists a class of native nurses, who are virtually all the women have to serve them as physicians. These are ignorant, meddlesome, immoral. "The Zenana system, with its rigid seclusion, hides a terrible amount of neglected disease and unrelieved suffering. The inexorable laws of caste and custom doom their mis-

erable victims to die, rather than visit a hospital,—the English government has many throughout the country—or to admit a medical man within the precincts of the guarded seclusion.

All European ladies who have been permitted to break through this seclusion and enter within the veil have borne the same testimony. They all sadly tell of suffering sisters, whose diseases would easily yield to careful and skilled medical treatment, but who are doomed by their seclusion to the unrelieved torture of a lingering death. When urged to seek relief where it is to be found, they have but one reply, 'It is impossible —my relatives would a hundred times rather see me dead than allow me to visit an hospital, or be seen by a doctor.'"

Mrs. Weitbrecht, who spent several years in mission work among the women of India, says: "In many parts, prejudices and customs banish medical aid altogether, and infectious and all other diseases are left to take their course. Two thousand children not very long ago, were left to perish of small pox in one city, and with the women it was worse. A female medical mission in every populous center is one of the most urgent needs of India; an agency which shall find its way into those dark, dirty, miserable dwellings, where fevers,

ophthalmia and other ills breed unchecked. The death-rate among women and children is enormous, and sickness is one of the greatest hindrances to the ordinary zenana missionary. When a wife or child is sick unto death, a medical lady is welcomed as an angel of mercy, and received with open arms. 'This morning,' writes one such, 'a Brahmin suddenly appeared at my door, and with quivering lips exclaimed, "You are a mother! I have brought my wife, the mother of my six children for you to save;" and by God's help, she was saved!'"

She also gives the following from a missionary's experience: "I entered the enclosure of a laborer's dwelling and sat down beside his wife, who had been ill for some time. Barbarous treatment had done its work. I could only place my hand soothingly on her forehead, and commend her to the care of the great Physician, and leave her to die. I then visited a rich lady, who was lying on a rotten bedstead, without even a mat beneath her, or a clean covering about her. She could count her jewels and splendid dresses by hundreds, but on this bare cot, in an empty room, she lay dying, for we saw all hope of life was gone, and she expired the next day."

The late Dr. Duff, who knew thoroughly the condition of India society, said: "Every educated person

knows the peculiar position of Hindoo women of the upper classes; how they are entirely secluded, and how in their case an ordinary missionary finds no access to them. But if a female missionary knew something of medical science and practice, readily would she find access, and while applying her medical skill to the healing of the body, would have precious opportunities of applying the balm of spiritual healing to the worst diseases of the soul. This state of things is peculiar and exceptional, and not only warrants, but demands peculiar and exceptional measures. Would to God we had such an agency ready for work! Soon would India be moved in its innermost recesses!"

From the "Edinburgh Missionary Record" we take the experience of Mrs. Valentine, in a letter to her daughter. Mrs. Valentine spent many years in India: "I have had a great many sick women and children at this house, to whom I have given medicine, and most of them are quite well, and of course very grateful. One poor woman has been very ill for five years. I hinted to her, some time ago, that she should go to the hospital; but, as I saw she did not like the idea, I told papa about her, and he prescribed some medicine for her. She was a little better last week. Yesterday morning she was not with the other women, and on my

asking for her, the woman of the house put her hands together and said: 'Oh! Mem Sahib, she is so ill! she has not been able to walk so far as this; but she begged of me to ask if you would not take pity on her and go and see her at her own house.' On arriving, I found the poor sick woman very much worse. I saw there was nothing I could do for her, but again urge her to go to the hospital. I told her they had a ward only for women, that the nurses were there night and day to attend to the patients, and that she could have a woman from her own house with her to give her food; and I was hopeful that, with God's blessing, she would get well. She listened quietly, and with a sad smile said: 'It is all true that you have said, I know the arrangements are all very good; but our customs will not allow of my going. My own and my husband's family would look upon it as a life-long disgrace were I to go.' I said, 'I know your customs; but surely in a case of life and death, your friends would not care about customs.' She replied, 'Oh yes! If I must choose between the hospital and death, they would far rather I died.' Poor creature! my heart was sad for her—sad to see her suffering so much, and I unable to help her, and sad to see her and her people so tied down by their fearful caste customs."

What Christian heart, especially what woman's heart, will not feel deeply saddened even at the bare recital of such scenes as these? And, alas! they are scenes almost daily witnessed by the zenana worker, who mingles freely and sympathizingly with her Indian sisters. They are scenes fitted to show what a priceless boon the visits of a lady with thorough medical knowledge and experience would prove to the zenana inmates of India, numbers of whom are languishing out weary lives of suffering and torment, unrelieved by the skilled hand of a physician, unconsoled by any hope of a better—a painless and deathless life beyond the grave.

Mrs. E. W. Parker of the Methodist Episcopal mission in Northern India, whose devotion to the interests of the women of India, has rarely been equalled and never excelled, who has had such extensive experience in medical work among the villages, wrote at one time: "I do so need a lady physician here. I have treated at least a hundred cases within the last few months. I find so many pitiful cases here in the city; so many I can't help because they need surgical aid, and many who have been suffering for years. I have plead with them to call in a physician, but they say, 'Oh! no; we can't do that; can't you do something for us?'"

Mrs. D. W. Thomas, who had charge of the girls'

Orphanage in Bareilly, and who devoted much of her time to medical work, stated that the native Christian women and girls knew nothing of the simplest rules for preserving their own or their children's health. I have seen her morning hours entirely taken up dispensing medicines, for which she had constant applications. It became very evident that to reach, and aid the women in their homes, medical skill and christian sympathy must go together, and the conviction grew in the minds of the missionaries that the great demand in India was for educated medical women. They realized that through this medium the homes of the people might become open to the reception of the gospel, and confidence secured.

Rev. Dr. Dwight, for many years missionary in Turkey, wrote from Constantinople in 1852 to a lady in this country: "I want to say to you that I am sure that female missionary physicians of the right stamp, would be most important auxiliaries to the mission work in this part of the world. It is my present belief, that a well-taught female physician in this place would find access to the families of all classes of the people, not excepting the Mohammedans, and she would not find time to attend to one quarter of the calls that would

be made upon her professional services. I long to see the experiment made among us."

Dr. Nutting from Asiatic Turkey, in a public address in Boston in 1867 said: "For some time past my attention has been turned to the importance of educating and sending forth female medical missionaries. The more I look back upon my experience in Turkey, the more I reflect upon the customs of society, and the state of the females of that land, the more I am persuaded that in no other way can so much be done for their elevation and enlightenment, as by sending out among them well-educated, devotedly pious female physicians."

Medical women, they hoped, might get access where christians had never been allowed, and thus gain an influence in favor of christianity.

Dr. Valentine of India, in a paper on medical missions, read at the Allahabed conference in 1873 said: "I believe the female medical missionary will relieve an amount of human suffering that lies beyond the reach of any medical man, and bring to the knowledge of the truth, those who are literally shut out from other forms of mission agency."

Through the practice of this same gentleman, Dr. Colin Valentine, has come one of the grandest openings

for woman's work in India. About ten or twelve years ago he went out to the province of Rajpootana, in India, with the double object of curing sick bodies, and pointing sick souls to Him who alone can save. But the town of Beawr, to which he went, would at first have nothing to do with him. "The Government of England," said the Brahmins there, "has promised the missionaries $150,000 if they will convert all the province of Rajpootana; and as they cannot manage this, they have sent home for a medical man, who, in order to make us break caste, has mixed all his medicines with the flesh, and blood, and bones of the cow." (You must know that, although the live cow is considered a holy animal, if a person touches a dead cow he must go to the Ganges to be purified.) So all doors were shut against Dr. Valentine, and he had to go out to the villages around Beawr. In these, too, the people were shy of him; but one or two here and there allowed him to vaccinate them, and when the small-pox season came round, as it does every year there, not one vaccinated person took the disease. So now patients came flocking to the doctor. Mothers *sent* their babies to him, as it is not usual for women in that part of India to be seen out of doors; but he was anxious for women as well as men to hear the word of God, and he made a rule that

he would vaccinate no baby unless it was brought to him by its own mother. "From that time," he says, "there were as many veils as turbans amongst the crowds who came for healing. And all heard the Gospel."

After a time Dr. Valentine went away from Beawr for health; and when passing through the city of Jeypore, he was asked to go and see the wife of the Maharajah, who was very ill. Such a strange doctor's visit that was! A curtain was hung between him and his patient. Inside this curtain the lady sat with a slave girl at her side, and outside the curtain sat the doctor with a slave girl by his side. Any question the doctor wished to ask had to be put to the slave girl outside, who repeated it to the slave girl inside, who in her turn repeated it to her mistress; and the answer came back in the same way. However, God once more blessed the means used. The Maharanee was cured; and the Maharajah in his gratitude offered to make Dr. Valentine Court Physician. He agreed to be private physician to the Maharajah of Jeypore, *on one condition*—that he should still continue his work as *Medical Missionary*. And he has continued in that Province till now, having great influence not only as Court Physician, but as Director of Public Instruction throughout the Province with its

nine millions of inhabitants. And thus in the very household of a native heathen Prince, christian work was commenced, and girls' schools opened, the Prince contributing largely to their support.

Woman's Medical Work.

America has the honor of inaugurating woman's medical work, and the Woman's Foreign Missionary Society of the Methodist Episcopal church of sending the first regularly graduated medical missionary woman to the continent of Asia. The medical missionary woman is now recognised and welcomed as the necessary agent, under God, to complete the work of woman's mission to woman!

In connection with this work which has been so eminently successful, the name of *Mrs. Sarah J. Hale* of Philadelphia, will ever stand out prominently as the pioneer. It was she who thought out, and urged upon the churches here at home, the necessity for this great work.

A Ladies' Medical Missionary society was formed in Philadelphia as early as November 1851, by Mrs. Hale, the object of which society was, "to aid the work of foreign missions by sending out young women qualified as physicians to minister to the wants of women in heathen lands." Mrs. Hale wrote a number of editorials in Godey's Lady's Book, of which she was then editor,

concerning this work. She also communicated with several eminent clergymen of various denominations on the subject, many of whom expressed their sympathy with the movement. From Dr. Durbin, then Corresponding Secretary of the Methodist Episcopal Missionary Society, she received the following reply: "If I were stationed in your city, I would give the effort my personal aid; now I send my own name, and that of Mrs. Durbin as members of your Society."

Two young ladies graduated from the Philadelphia Medical College about this time, both devoted in their zeal to go as physicians to heathen women, but the opportunity had not yet come. Mrs. Hale, in her plans, was in advance of the sentiment of the times. It was a great disappointment to come to realize this, but she toiled on, and after a few years rejoiced to see the desire of her heart carried out, in the establishment of medical missions for women in China and India.

In 1869, a short time previous to the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal church, the writer received a letter from Mrs. D. W. Thomas of Bareilly, India, making a plea for a medical lady, and asking that the matter be laid before the Philadelphia Branch of the Woman's Union Foreign Missionary Society. This she did at one of

the regular meetings, and Mrs. Hale, who was then President of the Society, gave it her most hearty and enthusiastic support. All the ladies present became exceedingly interested in the project. Well does the writer remember spending a morning with Mrs. Hale, shortly after the meeting, and hearing from her own lips the story of her interest in woman's medical work, and her delight that her long cherished plans were about to be realized. The following is an extract from the letter of Mrs. Thomas read at that meeting :

" Two years ago I mentioned the matter (the importance of a medical missionary lady in the Orphanage) to Dr. Corbyne, and he was much interested, and asked me to write out my views, and he would send it up to Government. * * That was the last of it, until Sir William and Lady Muir visited the Orphanage. After they had warmly endorsed the plan, Sir William said he would help all he could, and offered to have a class of girls instructed by his native Doctor, if I would send them to the city hospital for several hours every day. Of course this was out of the question when native girls and Mohammedan and heathen doctors are involved. Next, Bro. Humphrey took up the idea, as it was mentioned to him by a native gentleman at Nynee Tal, and it was brought before the conference, and sent up to

Government; and then he wanted six or eight girls sent up to Nynee Tal to be instructed. We could not consent to this either, because the girls who are competent to take up the study of medicine, are also teachers in the school, and could not be spared from here, without the schools sustaining great loss. * * * I am not willing to relinquish the project because I know there are several girls in the school who are fully competent and are willing and anxious to take up the study of medicine in some of its departments.

I am sure it will give us advantages in visiting among zenana women that we can never have otherwise. Since last December we have been visited by at least three wealthy native gentlemen. * * * One of them offered to build a small hospital here, on the mission premises, for the use of the class and to receive patients when it was necessary to have them under immediate supervision. Doubtless these gentlemen would subscribe largely for books, charts, &c. They are quite ready to take upon themselves the support of such girls as may enter the class, while they are going through the course. Gunga Pashad told me it would be one of the noblest and best works we could enter upon. He said it would open the doors of the zenanas to us as nothing else would. Besides this, said he, you will save

thousands of lives that are now sacrificed through the ignorant and bad practice of native doctors.

Now I see no way of having this class of native girls properly instructed except by a lady, and you will see at once that a full fledged medical missionary lady is what we want as soon as possible, here in the girls' Orphanage. * * * I ought to have made this appeal two years ago. Do you think the Woman's Union Missionary Society to which you belong, would help us by sending out the Doctress if one could be found willing to come? I am sure that in addition to teaching this class, she would find plenty of practice among the native Christians and Zenana women in the city; and her pupils could attend her at these places, as soon as they are in any way competent, and so acquire the practice as well as the theory of medicine."

In a letter of later date, Mrs. Thomas gives her reasons more at length for a medical missionary. She writes from Bareilly, India:

"My Dear Mrs. Gracey:—There are several reasons why I would like to have a medical missionary in Bareilly, which I will give you.

First. There is the medical class in connection with the girls' Orphanage, which I am so anxious to have

trained. This is the work nearest my heart, though not the strongest reason for it by any means.

Second. There is a medical class already begun under Raja Baijnath's son, the native gentleman who so warmly advocated the movement, and promised us aid and influence in commencing the work. This class is now in Dr. Corbyn's charge, but he is to return home this year, and we want to make some arrangements for it.

Third. There is great need of a physician and adviser among the native Christians who have recently settled in Bareilly. We have some twenty-five or thirty families here already, and I have my hands more than full, between them and the Orphanage girls. They know nothing of the simplest rules for preserving their own or their children's health, and consequently they are always getting sick, needing attention and advice about their habits and ways of living. I assure you that at some seasons my mornings are all taken up with applications for medicine, from six o'clock until ten, which leaves me little time for school and home duties.

Fourth. My last point is the strongest. Through this medium of medical work, I am sure we shall gain access to the zenanas in Bareilly, which as yet we have not been able to accomplish to any extent. The doors of the better classes here are closed against us, and I

know of no more effectual way to open them than through the work of a lady physician. I was assured by the native gentleman already mentioned, and also by Lachman Narian, (a native gentleman), that it would be the means of bringing together European and native ladies as nothing else would ever do. This has been the grand point with me for some time past; and the training of a medical class I look upon as an important means of carrying on this work after it is once inaugurated."

Medical Class for Native Women in Nynee Tal.

A new light was dawning upon India. In a letter to the Heathen Woman's Friend in December, 1879, Mrs. Dr. J. L. Humphrey wrote concerning the first medical class for women in India, from which we gather the following facts: In December 1868, Pundit Nund Kishore, a native gentleman, and friend of Dr. Humphrey, called to see him. He was delighted to find that Dr. Humphrey had studied medicine during his visit to America, and at once expressed his hope that he would assist him in carrying out a scheme that he had had in mind for some time, to educate some native women in

midwifery and diseases of women and children. He was very earnest in picturing the suffering that often ensues from the malpractice of the ignorant, superstitious native midwives, and the hopeless agony of women stricken down by disease, with no one to help. He proposed to furnish half the necessary funds from his own, and his friends' resources to carry on the work, and to try and obtain the other half from the Government. Application was made to the Lieutenant Governor of the North West Provinces for aid, but although he was favorable to the plan, he met so many objections from medical men, that a long delay seemed likely to ensue. Meanwhile several Christian women were found willing to enter the class, and Colonel Ramsey, Commissioner of Kumaon, through whom the application had been made for aid to the Government, withdrew the paper, and became personally responsible for the needed help. The first female medical class of India, consisting of nine women, was opened in Nynee Tal, May 1st, 1869, under the supervision of Rev. Dr. Humphrey.

In her account Mrs. Humphrey further says: "The medical class of ten women (there were some men in this class also) has been under regular instruction. At the close of the season, four women were examined in their two years' course of study, before a board

of three physicians, one of them Inspector General of hospitals for the North West Provinces of India. The certificate given by this committee reads as follows :"

We, the undersigned, have at the request of Rev. Dr. Humphrey, examined ——— in Anatomy, Midwifery, Pharmacy, Practice of Medicine, and the management of minor surgical cases, including the more common kinds of fractures and dislocations, and we consider her qualified to practice as a midwife, and also to undertake the treatment of all ordinary diseases. She answered the different questions put to her with remarkable quickness and precision, and in our opinion, she has acquired a practical knowledge of medicine and surgery quite equal to the generality of locally entertained native doctors."

Mrs. Humphrey in her report adds: "The scenes of distress in the villages have been very sad. The women of the class have been especially efficient, as they penetrate to the interior of the houses, and find the poor sick women. The consciousness of power to help seems to have inspired them with zeal. The high-caste families now send for the women. A Hindoo banker, who has till now never given a pice to our mission, now lends hundreds of rupees to Dr. Humphrey whenever it is needed to carry on the work, without interest, and has helped in the support of the class and to erect a building for them. He says he believes in missionaries when they are willing to do good to the bodies as well as the souls of men."

The members of this first medical class all came to occupy responsible positions. Two of them were ap-

pointed as nurses in the leper asylum at Almorah, and other members were placed in charge of dispensaries in different parts of the district. One became an assistant of Miss Swain, M. D., and another went with her husband, by request of the Rajah of Kashipore to that city, and had a large practice among women of all classes.

Appointment of First Medical Missionary to Asia.

The selection of a candidate to fill the responsible position of the first medical woman to heathen lands, was a matter of no small interest. In the Annual Report of the Union Society, we find the following in reference to the subject, viz:

"Early in 1869 a member of the Philadelphia Branch of the Woman's Union Missionary Society of America called at——street, in the city of Philadelphia to ask a member of the Woman's Medical College residing there, if she could name any graduate of that institution of suitable Christian character, and professional acquirements, to go to India as a medical missionary. The address of Miss Clara Swain, M. D., of Castile, New York, was given. A correspondence was commenced that evening that resulted in her engagement to go to

Bareilly, in answer to an urgent plea made to the Union by Mrs. Thomas, for medical aid in the Girls' Orphanage of that city."

The Woman's Foreign Missionary Society of the Methodist Episcopal church, however, being organized, Miss Swain, who was a member of the Methodist Episcopal church, preferred going out under the auspices of this Society, and upon application, the Union generously gave up all claim, an exhibition of Christian generosity and a kindness which the Methodist ladies have never ceased to appreciate.

Miss Swain was a member of the graduating class of 1869, of the Woman's Medical College of Philadelphia. She says: "After three months of thought and prayer, I accepted the call." She made her preparations and sailed for India in company with Miss Thoburn, the first missionary appointed by the Woman's Foreign Missionary Society of the Methodist Episcopal church, November 3d, 1869, and arrived in Bareilly January 20th, 1870. Miss Swain was the first lady physician ever sent to the foreign field from America. She was warmly welcomed by the India missionaries, and at the session of the Mission Conference, appreciative resolutions were passed, and every possible facility for pursuing her arduous duties afforded her. One of the missionaries

writing after Miss Swain's arrival, says: "She is having an encouraging beginning, and we have no doubt she will have a glorious success. Everybody says it is the best thing ever yet done for heathen women."

By advice of the Conference Miss Swain became associated with the Girls' Orphanage, and at once commenced teaching a medical class numbering fourteen girls, who seemed much interested in their studies. She was also called to visit women and children of all classes of society, having had in the first six weeks after her arrival *one hundred and eight patients.* But we will let her tell her own story.

Miss Swain's Account of Her First Work.

"The next morning after my arrival in Bareilly, as I came out of my room, I found a group of native Christian women and children sitting on the verandah, anxiously awaiting my appearance. I began my work at once among the Christian women, and in the families of the household servants living in the Mission Compound. Very soon it was noised abroad in the city and adjacent villages that a lady doctor had come from America, and would go to visit any family who might desire her services, and any sick persons coming to the mission-house

would receive attention and medicine free. Accordingly a great number of women and children came."

"Several days ago a native gentleman called to pay me his respects, saying that he had just heard of my arrival, and was much pleased with the idea of having a lady doctor here, and thought it would result in great good, as they could not consent to have a gentleman physician attend their wives and daughters, and yet these often suffered much for want of medical aid. He expressed great interest in our plans for a hospital and offered to assist in getting up a subscription, and also to become a subscriber himself. He assured me that he would interest his friends in my favor, and promised to invite Mrs. Thomas and myself to visit his wife some day when it was convenient.

To-day his little boy came saying his father had sent him to make his salaam, and tell us that his mother was sick and he wished us to come and see her. We were not glad that his mother was sick, but we *were glad* of the opportunity of visiting the zenana of a high caste Brahman, and went praying that this might be the beginning of a great work among the zenana women in Bareilly. We were received very cordially, and treated according to their custom, with pawn or betel, and a variety of their food, which was served on large leaves

instead of plates, as it would defile their dishes to be even touched by a Christian; and they requested us to take home the food which we did not eat, as it would be of no use to them. After these ceremonies had passed I directed my attention to the sick woman, and found upon an examination of her case, that her present illness was the result of a disease of long standing. I felt quite sure that with proper treatment, and some attention to hygiene, she might be fully restored to health again. She seemed pleased with the thought of again being well, and both she and her husband promised to obey my orders in regard to diet, taking medicine, etc. These women, who have lived in seclusion all their life, are very curious, and ask many strange questions about our customs, the God we worship, and our style of dress, which is very different from theirs. Her husband is quite an intelligent man and speaks English very well. He is employed by the Government as a deputy collector, and is much more liberal in his views than most of his caste. He said he would like to have his wife learn needle-work, and that he had already begun to teach her to read.

After seating us, the gentleman brought his wife and introduced her to us, by telling her to shake hands with us, then offered her a chair, and told her to sit down.

I am told that this was very remarkable, that a native seldom pays his wife so much respect. She was richly dressed, and literally covered with ornaments. I prescribed for her, and had the satisfaction of seeing her improve."

ANOTHER CASE.

A native gentleman called on me to know if I would visit his wife. He said she had been quite poorly for three months, that he had consulted the native physician, but according to their customs she could not receive the medical aid she needed from him. After making some inquiries concerning her, we decided to go at once. This man speaks English well, and said to me: 'We need lady physicians in India very much, and I have often spoken of it to my friends; but we did not know where to look for them, as our women are uneducated, and could not study medicine. But it seems the people of the west have thought of us, and helped to meet our necessity by sending you. Light has again dawned upon us from America.'

After passing through the Bezaar, and several narrow winding lanes, wide enough only to allow our carriages to pass, we came to his house. He showed us the way in through the dark passages, the second opening into an open court, on three sides of which were cells, or

stables for cows, horses, and human beings. They all seemed to be on the same level. A dozen or more women and children were peeping out at us from the different apartments, as we passed through to the opposite side of the court, when we ascended a flight of steps, which brought us into the court, and apartments of this gentleman.

His wife was lying on a bed in the open air, on the house top, with several servants around her. She seemed to be suffering great weakness and general debility. Her mother sat beside her and began at once to weep and implore me to cure her daughter. I told her I saw no symptoms of immediate danger, that I would examine her case, and if I thought I could help her, I would gladly do all in my power for her recovery. I visited her several times afterwards, and she improved very much."

Again she writes: "We still continue to visit this family. Mrs. Thomas has three of the women under instruction. The woman who was sick reads very nicely, and one evening she asked us to bring her a Bible in her own language. We asked her if her husband would not object. She said, 'why should he when he reads it himself in English?' The next time we went to see her, we carried the desired book, and

she received it gladly. As she took it, her mother, who was present, said, 'You must keep that hidden.' We told her it would be better for her to tell her husband about it. 'Yes,' she replied, 'after I have finished reading it.' She assured us some time afterward, that she read it constantly, when she could do so unobserved, and she loved it very much, and wanted our religion explained to her."

NATIVE MEDICAL CLASS FORMED.

Concerning the medical class Miss Swain says: "On March 1st, 1870, I began teaching a class in medicine, consisting of sixteen girls from the Orphanage, and three married women. These girls had been carefully taught by Mr. and Mrs. Thomas, with a view to their studying medicine should they succeed in securing some one from America to instruct them. They had studied English, and some of them understood it very well. The first year we took up anatomy and physiology, with a few lessons in materia medica and practice, also in the treatment of diseases of women and children. Two of the class were appointed each week to take charge of the sick in the Orphanage, and to accompany me in my visits to the city and christian village, and to assist in dispensing medicines to those who were able to come in the mission house. These girls, some of

them, studied well, and on April 10th, 1873, thirteen members of the class passed their final examination in the presence of two civil surgeons, and Rev. Dr. Johnson of our mission, who granted them certificates of practice in all ordinary diseases."

We give the names of this first medical class as it will be a matter of permanent historic interest:—

Susan Hamilton, Harriet Richardson, Libbie Husk, Melissa Jackson, Emma Baker, Emeline Howe, Sarah Mead, Almira Blake, Almira Colgate, Nellie Bain, Georgie Sutton, Jane N. Paul, Mrs. M. C. Muckerjie, Mary Laura Wheeler Dunn, Payoria C. Wells, Carrie Gordon.

The following letter to the writer from Mrs. Thomas, will give some account of the success of Miss Swain's work, and the impressions made upon the natives:

"BAREILLY, India.

MY DEAR FRIEND:—The Lord has this matter of medical missions in his hand from beginning to the end. Miss Swain is a grand success, and we are only afraid that she will work herself to death. The class is doing nicely we think, and we want now the hospital for them to get the practical knowledge they need. You know we hoped in time to gain the confidence of the native gentry, so as to get entrance to their zenanas. Contrary

to our expectation, Miss Swain within two or three months after her arrival began to be called to visit native ladies. Her first case was a Deputy Collector's wife, one who used to be in Nawabgunge, and who wrote that stirring essay on female education that was read at the *durbar* here some years ago.

Her decided success there was enough to establish her reputation, for you know how these things go among the natives. She was then called to several other respectable families, and after a time was sent for to see Lachman Narain's sister, who you know is as bigoted a Hindoo as can be found anywhere. She has had several patients in the family, and in others of the best and wealthiest in Bareilly, and in no case has she ever failed. She has lost only three patients in all her practice among the natives, and those were children to whom she was called in the last extremity, when it was impossible to do anything for them. She has many warm friends among the natives, and never has any trouble in persuading native ladies to come here for treatment after they become acquainted. There is now a fine opening in many of the zenanas for visiting and teaching; indeed, many are really anxious for us to come."

Miss Swain had been in India about a year when she wrote to a friend as follows: "The way continues to

open for us to work. We have been called to sixteen different zenanas. I am obliged to go to the city nearly every day, both morning and evening, to visit patients, besides meeting my class every day, and attending to necessary study and reading. If we continue to succeed in gaining entrance to the different families in the city, we shall very soon need some one to help us, indeed we have more work now than we can get time to do."

From the first Annual Report made by Miss Swain, we learn that the number of patients prescribed for during the year at the mission house was twelve hundred and twenty-five, and two hundred and fifty visits made to the houses of patients. The doubt entertained by some at the beginning of the work, whether native women would come to the mission house for medical aid was entirely removed. All classes came and seemed glad of the opportunity.

NEED FOR A HOSPITAL.

As the work increased, Miss Swain found her room in the mission house too small and inconvenient for her morning clinics, and the homes of the poor so utterly destitute of all comforts, that she became very desirous of having a hospital. In 1871 she writes: "We great-

ly feel the need of a hospital, and scarcely know how to get along another year without one. If our work continues to increase, we could care for many more, if we had a suitable place for patients to remain with us, and it would save us much time and strength. Hospitals especially for women and children are very much needed in India, and if properly conducted, might do much for their social and religious improvement, as well as for the relief of their physical suffering. In talking with a native gentleman on the subject he said: 'Such homes for the sick are just what we need. Native ladies would not hesitate to go to a hospital superintended by a lady physician, and I am anxious that the first one should be in Bareilly.' Such a building as we need will cost ten thousand dollars, and we have reason to believe that half this amount can be raised in India." Again, "Our need of a hospital each day grows more urgent, but just where we could purchase suitable grounds to build, and whether the society could furnish the means necessary, were the two questions that needed first to be answered. The most convenient and suitable place for the buildings, adjoining our mission premises, is owned by a Mohammedan Prince, and we suppose the purchase of this property impossible."

The missionaries were advised to wait upon the Prince, however, and see if the property could be obtained. As this was a memorable visit, and resulted in the gift of a valuable property for the purpose needed, we give the following account written soon after by Mrs. Thomas, published in the Northern Advocate:

"We have been trying to get a site for a hospital for women, ever since Miss Swain came out. The other day we went a-begging to his Highness, the Nawab of Rampore, for the estate adjoining the mission premises here. It was just the place, and the only eligible place for the hospital. We had little hope of getting it, as his Highness was a Mohammedan, and utterly opposed to Christianity. But Mr. Drummond, the commissioner, advised us to go ourselves and ask for it, and got his Highness' prime minister to lay out his horses for us.

Rampore is forty miles from here; and the Nawab, when he heard we were coming (although he had boasted that Christian missionaries never dared make their way into the city of Rampore), sent out twenty-four horses for us, so that at each of the six stages of the route we had four fresh horses, and drove in a grand old carriage, with coachman, two grooms, and an outrider. At the last stage, we had three cavalry men to escort us into the city. As we entered the gates, the

Nawab's subjects made low salaams, the children cried, 'Long life and prosperity,' etc. We were then driven to a house that is kept up especially for European travelers, by his Highness. There we found servants in attendance, and everything on the most magnificent scale for our entertainment. You can fancy how these poor beggars suffered, when twenty-four different dishes were served up for breakfast, of fish, flesh, fowl, eggs, vegetables, etc. At dinner, we left off counting and eating too, in despair.

In the evening, the Nawab sent two pairs of horses and two carriages to take us about the city, but said he could not see us that evening, as he was especially engaged with his prayers. To each other we expressed the devout wish that the Lord might direct him to grant our desires. The next morning we were up, bright and early, and his Highness' carriages and horses were again sent for us. Brother and sister Parker, Miss Swain, husband and I, took our seats for the eventful interview with royalty.

We were first taken to several palaces and gardens (to prepare us, I suppose), and at last drew up in front of the royal residence. We entered the gateway right in the face of a great cannon. Five royal elephants made their salaams to us as we passed. We went up

the steps and into the "*presence*," with some trepidation; but felt reassured when his Highness arose, smiled, and extended his hand. After making the usual salaam, he gave me a seat at his right hand, in a gorgeously embroidered chair, the Dr. (Miss Swain) next, then Mrs. Parker. The gentlemen came next, then his prime minister, then his chief magistrate. We talked a little about things indifferently, praised his gardens and palaces, complimented him for his taste, etc., while his Highness smoked his hookah, and looked more and more pleased. Finally, the prime minister arose and whispered something to him, to which he assented. The minister then told Mr. Thomas to make his request, which he did with as much shyness and blushing as a schoolgirl. He said he wanted to procure, upon some terms, the estate belonging to him (the Nawab) in Bareilly, for the purpose of building a hospital for women. He had proceeded only so far, when his Highness graciously smiled, and said, 'Take it, take it; I *give* it to you with much pleasure for that purpose.' We were taken aback; the gift came so freely that there was nothing to say, except to express our thanks to the generous giver. All Mr. Thomas's fine speech and arguments, which he had been getting up in his best Hindostanee for a week, were of no use. There

was no occasion for them at all. I don't know what the young Nawab himself thought, but we silently thanked the Lord, and said, He has given it in answer to prayer. We have prayed for it these many years, but never absolutely needed it as now; but now we have it. The estate is worth at least $15,000. There are forty-two acres of land, an immense brick house, two fine old wells, and a garden.

So we are to have a woman's hospital in India! a thing so important to the interests of our work among the women of the country, that the benefit and good influence to be derived from it is beyond calculation. Miss Swain's medical work is one of the most encouraging movements of our mission."

The house was well built, but old and needed repairs. The Prince expected this would be used for a hospital, but owing to the style, it was considered unsuitable for native ladies with their ideas of seclusion. It was decided to use it as a home for single missionary ladies and their attendants, and to build a hospital better adapted to the needs of the work. It was repaired, and a part of it used as a dispensary, a few rooms being reserved for patients whose caste would allow them to occupy a house with us until we could put up more desirable buildings. Some native gentlemen promised

assistance, and accordingly the following paper was drawn up and circulated among the natives:

PROSPECTUS OF THE HOSPITAL AND MEDICAL SCHOOL FOR NATIVE WOMEN AT BAREILLY.

It is proposed by the American Missionaries of the Methodist Episcopal church of Bareilly, to establish a hospital and dispensary for native women, believing that such an institution is greatly needed, and if properly conducted, will result in much good.

It is their intention to erect the buildings as far as possible in native style, in order to secure the strictest seclusion to native women of all classes and castes. In all the arrangements, due reference will be had to the comfort and convenience of all, and a proper respect to their rights and customs will be observed.

In connection with the hospital, it is designed to make permanent arrangements and accommodations for the instruction of a class of native girls, or women, in the science of medicine, by which every facility necessary for their instruction may be provided.

The institution will be entirely under the supervision of medical ladies.

His Highness, the Nawab of Rampore, has generously given for this purpose the large and valuable estate adjoining the mission premises, thus showing his high appreciation of the enterprise. In this munificent gift of His Highness, a site at once convenient and retired has been secured, affording ample room for necessary buildings.

A considerable sum of money will be required to erect suitable buildings, and enclose the grounds, and this sum is respectfully solicited from our friends in India.

Friends contributing towards the above-mentioned object, will please send the amount of their contributions to Rev. Dr. D. W. Thomas, or Miss Swain, M. D., at Bareilly, and the names of all contributors with the amounts contributed will be promptly published in the public journals.

Bareilly 18th December, 1881.

BUILDING A DISPENSARY.

"At the beginning of 1872," Miss Swain writes, "we began our dispensary building, and on May 10th, 1873, it was completed, and the hospital buildings were well under way. The dispensary consists of six rooms, viz: a clinic room where patients are received and prescribed for, an operating room just back of it, an office in the right wing, a room in the wing on the opposite side, designed for a lecture room, and two small rooms used for bathing. The dispensary is open at six o'clock every morning except Sunday. Dispensary cards are printed in three different characters, Hindee, Persian, and Roman Urdu. Each card has a verse of Scripture printed on the back, so that every new patient receives with her prescription a portion of the Word of Life. She may not always be able to read it, but possibly some one in her family can read it for her. From May 10th to December 31st sixteen hundred patients were treated at the dispensary.

The plan of the hospital is much like that of an Eastern *Sarai*, or hotel, only with more of a view to home comfort. On the front of a piece of ground two hundred and fifty feet by one hundred and seventy-five feet high stand the dispensary buildings. There are two rows of dormitories, and a verandah extending

the whole length of each dormitory. The rooms are twelve by fourteen feet. The grounds are tastefully laid out, and beautified with some of India's choice shrubbery.

The estate was given to the mission October 3d, 1871. The hospital buildings were completed and ready for use January 1st, 1874. The expense of building, repairing the house already on the estate, making roads, setting out trees, &c., was $10,300. This was all furnished by the Woman's Foreign Missionary Society of the Methodist Episcopal church, excepting $350 subscribed in India. The buildings are of brick, plastered inside and out, and whitewashed or tinted. Patients began to come to the hospital as soon as we could accommodate them, Hindoos, Mohammedans, and native Christians, all having their own separate departments. I have often been asked if the people pay well for medical attendance. They do not generally. They are willing, when their means will allow, to pay a small fee."

The work in the city as well as in the new hospital grew rapidly. Wherever Miss Swain went to visit the sick in the zenanas, there the Bible was read, and religious instruction given. She says: "My heart is often encouraged as I go among my patients, to see their

eagerness to hear, and be taught. They beg for our books and ask us to come every day."

Miss Swain was aided in her work by native assistants. At the close of '74 she writes: "The retrospect of our work during the year shows we have reason for encouragement. Each year the people are more accessible, their prejudices grow less, and we are able to get their confidence more fully. It is not often now that we meet with a sick person who refuses to take medicine from our hands. We have entered twenty-six new zenanas this year; this has opened the way as usual to more friendly intercourse and religious instruction. Five hundred and forty-three professional visits have been made, and twelve hundred patients have received medicine at the mission house. Elizabeth Joel, one of the graduates of the medical class, has been at work, and is doing well. But there are many difficulties to be overcome in all departments of our work, as there naturally would be among a people who have followed in the footsteps of their ancestors for two thousand years without improvement either in art or science. There are years of hard preparatory work to be done in the homes of India, before there will be a great change in the religious sentiment of the people."

The demand upon Miss Swain's time, at the hospital

and in the city, was so absorbing, that her health suffered somewhat, and fears were entertained that she would have to give up at least for a season. Of her work at this time she writes :

" The weather has been unusually hot and trying, and owing to the excessive heat, there has been more sickness among the native population than usual. We have had a greater number of patients, both at the dispensary and in the city, than any former quarter. There have also been more deaths among our patients. Small-pox, fevers, and ophthalmia have been the prevailing diseases. I have never been called to attend a case of small-pox. I am told the Hindoos consider it a sacred disease, and believe that medicines have no power over it. I am called however to treat the *results* of small-pox. I have never had so many cases at one time of aged people, with all manner of diseases, over which medicines have had but very little curative power. We have found our new dispensary most convenient and useful. Our patients have appreciated the clinic room these hot days quite as much as we have. Native ladies often have their doolies brought into the room, and remain in them, with one curtain thrown aside while they receive their prescription. This morning a Mohammedan lady came in a conveyance which

could not be brought into the room. She was young and pretty, and her husband seemed quite perplexed, as there were several men at work on the road in front of the dispensary. I assured him that an umbrella was quite sufficient to protect her from their sight, but he was not satisfied until he got the second one and held over her while she came in. Many more native ladies come to us than formerly. We have been called to thirty-eight new zenanas lately. One hundred Hindoo women under our instruction are reading the Scriptures. Now that the weather is a little cooler we shall add new places to our numbers. Our Father has dealt very gently with us during this trying season. We have been spared from severe illness, and have been able nearly all the time to do the work each day brought to us."

In addition to her medical work, Miss Swain held meetings on the Sabbath with the women. In 1874 fifty new families called for professional services, and all of them desired to have a teacher, and four Bible readers and teachers were employed. The number of dispensary patients exceeded *three thousand*, with a hundred and fifty out-door patients. The work of 1875, Miss Swain's last year in India before coming home to recruit, was more satisfactory than any previous year,

and she assigns as a reason, that she had a more hopeful class of patients, fifty of whom were hospital patients, and six were high caste Hindoos. These came bringing their families with them. Concerning these patients, we learn from the Annual Report that "One woman brought a widowed sister, three children, her husband and *twelve* servants, besides furniture, food, oxen, and three conveyances. When I asked her why her husband came, she said she would be afraid to stay without him, that their friends would give them a bad name, that it would not be respectable; so the husband stayed, somewhat to our inconvenience, for two months."

Some of the women learned to read while with us; others, who were unable to learn, were always ready to listen to the reading of the Scriptures, or any religious book. One patient said, 'May I not come here and stay awhile every year even if I am not sick? I like to walk out in the garden here; if I walk out at home, my friends and neighbors think I am very bad.'"

Return of Miss Swain to America.

The seventh annual meeting of the Woman's Foreign Missionary society, held in the Metropolitan church, Washington, was of peculiar interest because of Miss

Swain's presence, who after six years of unceasing and successful toil, had come home for rest. Every hand was extended to give her a kindly greeting; every heart beat with gratitude as they looked upon her face, and thanksgivings ascended that she had been permitted to inaugurate and carry on so successfully so great a work in the interests of humanity. Her devotion to the work, her mental culture, her spirit of consecration, together with her unusual common sense, had all been brought into requisition in planning and carrying on for these few years such an important agency as this medical work. But her health was so frail that she was only able to be present at one or two sessions of the meeting, the rest of the time she was confined to the house, or to her bed. But loving hands ministered to her, even as she had ministered unto others.

During the year her health somewhat improved, but not sufficiently to warrant her in returning to India as soon as she had anticipated. The following year she was present at the executive meeting held in Boston, which she aided very much by her counsel and suggestions. In the official minutes for that year we find this record:

"Miss Swain, the first medical missionary sent out by this society, was introduced, and at the request of the

committee made some statements in regard to the commencement and development of her work, and of customs peculiar to India. She spoke enthusiastically of the utility of medical missionaries, and expressed the hope that a physician would never be appointed who was not a missionary." After her remarks a resolution was presented and adopted by a rising vote, as follows:

Resolved, That we hold in the highest esteem the work which Dr. Swain has accomplished in India, and that we express to her our sympathy in her ill health, and our hope that she may be completely restored and enabled to return to her chosen field of labor."

We leave Miss Swain for the present, as she retires to her home in Western New York to recruit, and the ladies of the Executive Committee, while they are thoughtfully, carefully, prayerfully seeking for some one to take the vacant place, that the work so hopefully commenced may not languish.

LUCKNOW.

The city of Lucknow is one of the most prominent, as well as populous, of the cities of Northern India, and was formerly an important seat of Mahommedan power. It was considered one of the most important centers for inaugurating medical work among the women. In 1873, one of the ladies having charge of the zenana work wrote, "Although we are not favored with an 'M. D.' among us, we manage to treat a number of sick from week to week, and have not been altogether unsuccessful. Some Hindoos whose prejudices are strong take medicines from our glasses, and also suitable food prepared for them in our own homes. As we pass in and out among the poor in the city, our hearts sicken at the great amount of suffering among them, and we cannot stand outside the open door. We have had very few new houses opened to us, nor can we hope to have till we get a physician for Lucknow, whom we trust will be able to open scores of houses to us, that will never be reached in any other way."

Lucknow was the second station in India occupied by a medical woman. In the month of August of 1873 Miss Nancie Monelle, M. D., of New York sailed for India. She was a graduate of the New York Medical College, and was sent out by the New York Branch. She was appointed to the work in Lucknow, and finding many openings, at once commenced the medical practice. She wrote: "During the eight months of my labors in this city, the work has been very interesting. There is no regularly constituted dispensary, yet dispensary work has been carried on, the patients coming to my rooms when able, and when not, I have gone to them. I have been called to houses never before entered by a Christian. I have now attended over four hundred patients."

Miss Monelle gives the following as among her experiences. It must touch many hearts, and show the necessity for medical help: "Late on last Sunday afternoon I was summoned to attend a Nawab's (Mohammedan Prince's) wife, who had been in a very critical condition for the last four days. After all the native doctors for miles around had tried their skill, (not being permitted to see the patient) then my professional services were solicited. I started in company with a friend, and we traveled as rapidly as possible through jungles and

highways for twenty miles, before we reached the residence. Once there, we were led through the stable-yards full of elephants and horses, through various other enclosures, and finally through the court yard to the zenana. As we were ushered in, I was not a little surprised to find a hundred and twenty eyes looking straight at me. Sixty women were before me, clothed in gorgeous apparel, and ornamented with rich jewelry. The patient was lying on a low couch in the middle of the room. The husband of the sick girl sent a messenger to say that she must not be touched by Christian hands until her father (who had but recently arrived) should give permission; and as he was sleeping, we must await his pleasure.

"The waiting at last became painfully embarrassing, and so Miss T. and the servant who had accompanied us, sallied out on a tour of investigation, and soon found themselves in the presence of fifty or sixty Nawab's and retainers, who were assembled in solemn conclave. Miss T. explained to them in her energetic, enthusiastic way, and in her very best Hindustani, all the danger of delay. They replied that they knew it all, but that no one dared invade the privacy of the great Nawab. Miss T. said, 'Somebody *must* do it, for the woman *must* have relief, or she will die.' After much argument

and persuasion, one trembling individual ventured to interrupt his lordship's nap; and as he came forward in his gold, mitre-shaped cap and rich robes, the nobles and retainers salaamed profoundly as they parted to give him the post of honor. And there they all stood like stocks and stones, and as dumb as so many oysters —not one daring to speak. After a long time, one and then another ventured to broach the subject, gently insinuating that *something* ought to be done. Finally he said: 'The doctor may tell me the exact condition of my child, and then I will further consider the subject.' His decision was brought to me, and I was not very long in finding her 'exact condition' to be an eminently perilous one. The husband then came in person to receive my professional opinion, nnd when he heard it he asked if I could relieve her *without medicine*. I could not promise. 'Will you promise that medicine will positively cure her?' Of course I could not promise. 'To take medicine from a Christian will break caste; and since you will not promise to cure her, she must die.' And so we left her to die. As I drove home at the dead of night I forgot the wild beasts with which the jungle is infested; forgot the highwaymen who prowl about, and murder travelers for even a few pice sometimes; forgot the peril and the darkness; for-

got everything but God, and the sad, hopeless, distressed faces before me, even in the darkness. This young and beautiful creature died of *caste*. Caste is the bane of this charming country. Caste kills both body and soul."

Medical work was carried on in Lucknow only a few months. Miss Monelle withdrew from the mission and went to Hyderabad where she established a practice, but after a few years married the Rev. H. Mansell, one of the missionaries of the Parent Board, and rendered efficient medical service in Gondah, where her husband was missionary in charge.

MORADABAD.

The city of Moradabad is a centre of a District with at least a million of people. The villages and towns in the country are worked by the missionaries from this centre, and sub-circuits are formed where native preachers reside and labor. In a number of these villages Christians reside, and schools for both boys and girls have been established. In the city of Moradabad and in all these villages, for several years past, very much medical work has been done. Mrs. E. W. Parker for twenty years, had done the work of a missionary and a lay-physician also, throughout this district. In labors she was abundant, visiting the sick, distributing medicines, in the city, on the road side, in the village home; and comforting the dying. She had spent days in unhealthy localities in attendance upon those stricken down with fever and with cholera, and had herself again and again been prostrated by disease while thus burdened.

The writer has accompanied Mrs. Parker on many of her trips, and has seen the natives prostrating themselves before her, and pleading with her for medicines, begging

that she would in some way aid or bring relief to them. Through this means she was enabled to reach many of the women, who would not otherwise have been reached. But she was unable to meet the demands upon her time and strength, and felt that she must have the help of a medical missionary.

In the Annual Report of the India Mission for 1872 we read that, "At Babukhera one of the stations of the Moradabad District, the Bible Reader had access to all the families in the village. When a fearful epidemic fever broke out, many of the women came begging for medicine, seeming to have lost faith in being healed by virtue of their daily offerings to their deities."

Mrs. Parker writes again, "We visited the village at the time these people were suffering so much, and all from highest to lowest, were ready to receive medicine at our hand. Their suffering was beyond all description and very many died.

In the report for 1873 in connection with Amroah we read that "Shullock, a student of the medical class in Nainee Tal, has been at work in Amroah and in places near there. She has done faithfully what she could for those who came to her, or those who called her to their houses."

The following year we find her reporting that, "Our

Medical Bible woman is well known all through the city, and she has constant opportunities for doing good among the sick. She has done much to open our way in the city, especially among those of the higher classes. In the schools, the zenanas, and in the streets, where ever we go, we find the sick who appeal to us for relief, and if we are able to do any thing for them we at once find a way to their hearts. We very much need a lady physician who can take charge of this part of her work.

Appointment of Miss Julia Lore, M. D.

Mrs. Parker urged her plea, but it was a difficult matter to find one qualified to enter upon these responsibilities. While these doors were opening, the person to enter them was found in Miss Julia Lore, M. D. of Auburn, N. Y., a daughter of Rev. D. D. Lore, D. D. In Miss Lore was found a happy combination of medical ability and missionary enthusiasm. She was born of missionary parents, on missionary soil. She spent some time in preparatory work in Clifton Springs, afterward in the medical college in Philadelphia, and graduated in medicine at the Michigan University, Ann Arbor, in 1873. In order that she might become more proficient, she spent a year in Boston, at the New England hospital.

At the Executive Committee held in Philadelphia in the spring of 1874, she was accepted as medical missionary for India, and was sent out by the New York Branch. On October 20th, 1874, she sailed from New York. That was a memorable day. Many were the prayers that followed her. She was accompanied by Rev. D. W. Thomas and wife, and Rev. Mr. Messmore, returning to their work in India. She reached her destination in December, in time to attend the session of the Annual Conference, by the members of which she was cordially greeted. No heart was more cheered by her coming than Mrs. Parker's, who realized that the long looked for help had arrived.

Immediately after the close of Conference, Miss Lore proceeded to Moradabad. On reaching her destination she found the medical work in a marked state of preparedness, and commenced her duties at once. Shullock, a native woman of Dr. Humphrey's class, and Jane Plummer of Miss Swain's class, had done much but Miss Lore's arrival gave a fresh impetus to this work. She at once commenced the study of the language, made herself familiar with the customs and habits of this strange people, and in company with Mrs. Parker soon made frequent professional visits. But as the days passed, it was found necessary, in order to

reach the women more effectually, to have a dispensary. To find a suitable building was no easy matter, and after much labor, known only to those who have had like experience, they succeeded in renting a property in the native city centrally located, and quite well adapted to their needs. This building was opened in March, 1875, and by the first of July four hundred patients had been prescribed for at the building, and a great number of professional visits were made to the city and villages. Of the opening of the dispensary, and some of her first experiences we will let Miss Lore speak :

" The selection of a house was no easy task, as it included so many points. We needed a position on a principal street, yet we needed it sufficiently retired so that women of the better classes might visit it. Then too, there were objections to overcome in the minds of the householders. Finally, however, a place was found which seemed so admirably fitted to satisfy all our demands, that we thankfully took it as from the hands of Him who is the giver of every good and perfect gift. Our dispensary stands on one of the principal streets, yet off from the main bazaar, which street is lined by big houses, the residences of bankers chiefly. It is the favorite route for the women on their way to worship the Ram Gunga—the muddy, shallow stream which

flows by the city, on its way to join its waters with those of the most sacred Ganges. The house itself is a large one, with two courts, an outer one, the dispensary proper, and an inner one where our helpers live, and where there are rooms for such patients as will be benefitted by remaining under our immediate supervision. On the 8th of March we "moved in." Our neatly stocked shelves, our orderly array of mortars, glasses, etc., etc., our dispensary books, modelled after the most approved styles of that enlightened land we had so recently left, seemed to offer no attractions to the Moradabad feminine mind. Day after day we spent the morning hours in what we fondly called the dispensary. Hour after hour we sat waiting; occasionally a head would appear cautiously around the corner, followed by a staring pair of great dark eyes. But the longest lane has its turning; ours turned a sharp corner on the morning of the 15th, for then, cautiously spying her way, came the old nurse—whose name by interpretation is 'Faithful'—with her two little charges, boy and girl, of a family across the street. We joyfully made patients of the whole party. Suffice it to say that the first entry in the prescription book is *Castile Soap*, a most excellent remedy for many Indian ills. This was the beginning, and from that day we have had a steady

increase. Our books show that in the dispensary we have treated nearly five hundred patients, giving out over one thousand prescriptions.

My work has been rendered much easier by the assistance I have had from two medical Bible women, one trained by Dr. Humphrey, and who has been at work for some three years, and one from Dr. Swain's class before referred to. Also for three months, I had the very valuable assistance of one of the daughters of Mr. Budden, a missionary of the London society. Having been born in this country, her knowledge and use of the language and native mind, admirably fit her to act as guide and interpreter. In addition, all her work is actuated by the purest of motives. Our work has not been confined to receiving patients at the dispensary, but we have made numerous visits among all classes of Hindoos and Mahommedans. In this work, which to do successfully requires much tact, I have been most thoroughly aided by Mrs. Parker, whose long residence here and unfailing goodness have endeared her to all. Indeed, whatever success in our work here has been owing to human agencies, must be considered as belonging to the untiring and judicious assistance given by the presiding elder, Mr. Parker, and his wife. We have been granted admission to some houses of high rank, but our work

has lain chiefly among those corresponding to the wealthy middle classes at home,—families of men who, when boys, received their education in the mission school, and are now in government employ.

Perhaps a few instances may be given with profit, as illustrations of the peculiarities, both encouraging and discouraging, of our work. "One day we were called in great haste to see the mother of one of the men before mentioned. We found her an emaciated woman of sixty years, dying from chronic dysentery. According to custom, she had had nothing to eat for days, and her strength was reduced to the minimum. So complete had been the absence of anything like rational treatment, that I had great hopes of improvement in her condition, should even the most ordinary common sense be used in her case. Do you think, however, that, as at home, I could give my patient beef-tea or brandy, and the various other remedies so applicable to such a condition? Far from it; although all these were at hand, I was trammeled by that tyrant, custom. This pious old Hindoo woman was not going to have the last days of a devoted life defiled by taking anything impure from infidel hands; so all my attempts must be confined to administering such remedies as could be given in the form of powder or pill: all liquids would be defiling. Some ingenious pills

were concocted, and I left my patient, to return in the morning to find that but one pill had entered her throat, and a second should never gain admittance. And the old woman died, and was carried to the river bank and burned. A few days after, with Mrs. Parker, I called again, and found the three daughters-in-law sitting in disconsolate condition on the floor. They did not rise as we entered, and in explanation said that custom demanded of the wives of sons, on the death of a mother, to sit on the floor for six months, to eat only at night, but from daylight to dark to sit, not to lie down, even to relieve tired nature, and to *do nothing!* These three women, the youngest a mere girl, yet with a wee baby in her arms, had all been to the funeral, and, bathing in thin dresses and then taking a long walk home, had really made themselves miserable. The oldest woman, under her breath, admitted it to be an evil custom from beginning to end; yet it had always been done and they must do it. This rigor, too, is displayed only by the women of the family and the old father, the sons being far too enlightened to countenance such proceedings."

"One day, sitting in the dispensary, there struck on my ear the wildest, most despairing cry, seemingly just at hand, and as if it were the simultaneous outcry from a hundred stricken hearts. On inquiry, I learned that the

son, the only son of a very wealthy Hindoo, living near by, was about to be carried to his funeral pyre. Going to the little window overlooking the street, I watched the procession issuing from the gateway and passing below me. First came scores of men, with perfect impassive faces, followed by a bier, borne aloft on the shoulders of men, the body wrapped thickly and covered with a light sheet. Then came the mourning women, beating their breasts, wringing their hands, wildly contorting the whole body, and all the time sending forth this desolate cry, which is not too strongly described when I say it was blood curdling. Behind them walked the women of the household, also mourning, but in a gentler manner, although noisy in the extreme. Among these who were all veiled I noticed a slight, girlish figure, more closely veiled than the others. She seemed borne down with sorrow, and her tottering, unsteady steps were supported by two old women, whose faces were very sad. This, I was told, was the young widow, and my informant's face grew sadder as she said, 'There is a sad life before her, poor child.'

"Not long ago we were called to visit the wife and daughters of a man—a Hindoo and a Brahmin—who is considered by the English the most enlightened native in Moradabad. His name signifies Consecrated to Re-

ligion, and he is, indeed, a very worthy example of the enlightened Hindoo. He has taught his daughters to read, and in intelligence far superior to anything we have seen among native women, they do him much credit. Their religious fervor is not in the least damped by their increase of knowledge, and the idols, bells, shells and flowers, in one corner of the house, show that the observances of their worship are carefully maintained. When first I went to this house the wife could hardly tolerate our presence, refused, persistently, to take the medicines, and had not the least particle of faith in us. But could you go with me on my next visit there, you would think me the prime favorite of the family circle. Perseverance amounting to doggedness in insisting that my treatment should be followed has been crowned with most gratifying success; and by helping their bodies we have made a way to their hearts. Once, at Mrs. Parker's suggestion, we carried a stereoscope and views to them, and they spent some delightful hours over these wonders of a new world. To the ordinary native women pictures are of little interest, their intelligence being insufficient to grasp any ideas concerning them. But to this family it was a great treat. The father took them to Benares to show them the railway, and to have them visit this holy city, which is to the Hindoo what Jerusalem is to

the Jew, or Mecca to the Mahomedan. He has also provided them with books, and the daughters read the ancient Vedas in Sanscrit, and David's matchless Psalms in Hindee. We also saw among their books the New Testament, which they said they liked very much. They are kept in strict seclusion, and dare not violate their custom by coming to see us. Indeed, when traveling by rail, the shifts and contrivances of the men to keep their women unseen are most entertaining. From the *doli* in which they are carried and which is set down before the car door, is stretched a sheet so as to make a wall of defense, guarded at one end by the jealous husband. The closely veiled figure is hurried into the car, the door shut and the blinds turned. Numbers of women come to the Dispensary in their *dolis*, and many more come with great sheets of white cotton enveloping all but one eye, and the tinkling feet."

The record of the first eight months of medical work given in the annual report of that year, was 840 patients treated at Dispensary; and 1780 prescriptions compounded. At the Mission House about 400 cases were prescribed for, and in the city about 100 houses had been visited, with an average of three patients in each house. Thus by quiet and persistent work prejudices disappeared, fears were allayed, and many opportunities

offered for presenting the gospel of Christ in connection with healing the body.

Miss Lore acknowledged valuable aid and encouragement from Dr. Loch, the civil surgeon of the station, and through him a grant–in–aid from the government of three hundred dollars for this department of Mission work; besides this, financial aid was extended by many of the English residents of the city.

Once a week Miss Lore visited a Mohammedan neighborhood, where was held a girl's school. Here sick women and children were collected, and many cases treated. Visits were also made to other neighborhoods, where medicines were in great demand from all sorts of people, particularly during the hot season. Over eleven hundred and seventy patients were registered that year as visiting the Dispensary, and over two thousand prescriptions dispensed. In the Annual Report of 1876, Miss Lore states, "that increased familiarity with the people in their everyday life and habits of thought, have increased our opportunities for more direct Missionary effort. In several instances the visits of the Doctor have opened the doors of the zenanas to the Bible women, and regular instruction is being given in many families of the highest caste."

The following from Miss Lore's note book will show

the marked contrasts between heathenism and Christianity :

" Some time ago, one night about eleven o'clock, I was called in great haste to a house in the city, evidently occupied by a family of the upper class. Up narrow winding and steep stairways, through confined passages, I was led at last to my patient's bedside.

"What were the surroundings ? In a damp, low room, dimly lighted and devoid of furniture, on a bedstead about a foot high, made of curiously interlaced string—the common bed of the country—with a few old rags about and beneath her, lay this poor young creature, perhaps seventeen years old, with no one to turn to for comfort, with no kind, love-strengthened arm to support her, her life slowly leaving her. Everything that was in my power I did for her; especially did I try to soothe and comfort her. Each time she fainted, off the old *sas* (mother-in-law) would hie to give the news—'at last she's dead, she's dead !' I could hardly get the medicine properly given; and finally, when I laid the lifeless head back upon the hard little pillow, where in life it lay so hopelessly, Jane, my assistant, was the only occupant of the little room. Every one of the noisy, helpless, stony-hearted women had run off affrighted. From below arose a horrid din, each one striving to

drown the other's in cries, wails, howls and invocations to '*Ram, Ram.*' Sorrowfully we took our homeward way under the stars, thinking of the utter lack of anything like common-fellow feeling which we had witnessed, and reflecting that in an hour or two the body would be wound up and carried out and down to the river, there to be burned. So we went home—to what do you ask! And I respond, to a contrast, as sharp as heathenism and Christianity can afford.

"In our 'compound' I had been attending, for days, a young mother, who in her girlhood had been in the school here, and whose father and husband are among our faithful helpers. Hour by hour I fought a close battle with death; and time and time again, aided by the unremitting care and fidelity of her attendants, we thought we had conquered. But the end was coming. First, the little boy's spirit breathed its last on earth; and then, hour by hour, lower and lower flickered the lamp of life. Here my chief reliance was in the mother-in-law. Everything she could do by night or by day was done most cheerfully. No effort seemed too great for her love; her patience never seemed to tire. So gently carried, the way smoothed by every human device, but better than all, by the conscious presence of the Holy Comforter, Jennie was nearing the stream of

death. The last evening came, and she was carried on her bed out on the verandah, in the cool of the day. Some of the girls from the school gathered about her, and notwithstanding the pain that frequently came, she spoke kindly to each. Then they sang some hymns, and Jennie expressed herself as very happy in doing the Lord's will. Still, even then, the hope within her was strong that she might live to go back to the village, where the seeds of fever and disease had been sown, and tell more women of the wonderful love and comfort of the Saviour. But she knew another, 'a brighter morn than ours.' And the memory of her last hours is like a benediction in the heart of each one that was near her. No one's sorrow seemed keener than her mother-in-law's. Indeed, for some days I feared she would fall ill; for, although resigned, her sorrow was so keen that I feared her tired body would give way.

"What say you to the contrast between my two patients? Shall we work on to bring these women out of such lamentable darkness—darkness that envelops and dwarfs out of all recognition even those kindly promptings which we of Christian homes and education have considered instinct in all—into the light of the glorious gospel of Christ?"

During the year previous Miss Lore was married to

Rev. G. H. McGrew, a missionary of the Parent Board. From the last report of Mrs. McGrew, from Moradabad we learn that the Medical work had been prosecuted as usual. She writes: "The continued ill health of our valued assistant, Shulluk, has given us much anxiety, but the present signs of returning strength, cause us to hope that there are yet many useful years before her. During the prevailing scarcity, in the place of strictly medical work, there has seemed to be a great opportunity for giving needed help and succor to the many who are actually suffering for food and raiment. They come for medicine, but it is evident that the trouble lies in having but one meal a day, and then never at one time, enough to really satisfy hunger. So all funds which could be so donated have been given in supplying food, with the ever present regret that money is not more plentiful. We have had several interesting cases from among our Christian population in the district, and have also had new calls to houses of all degrees of respectability and of non-respectability. Grace (the Medical Student adopted by the Clifton Springs Auxiliary) has become very useful in compounding and dispensing medicines and in keeping the Dispensary records. She seems thoroughly to love her chosen work and to be in earnest in improving every opportunity for increasing

her knowledge.* The Dispensary books show records of 938 cases and 1,408 prescriptions. In addition to this the usual amount of work has been done in the Mission-compound.

In Chandausi after several unsuccessful attempts, a house was at last found whose owner was willing to let it to us for a Dispensary at Rs. 8. a month. After a few alterations were made, Emma Shipley was established in it and began her work. For several months she had from ten to twelve patients daily, and was called to many houses; among others to a Rajah's zenana, several miles out of Chaudausi. Lately she reports the number of patients as very much diminished. Small-pox of a virulent type is prevailing in Chandausi, and has doubtless much to do with the decreasing numbers, for this is a disease which Hindoos consider to be a direct visitation from an angry goddess, and are of the opinion that she must be appeased by worship, sacrifices and offerings, while medicine is of no avail. Since the first of April about 355 patients have been treated. Emma Shipley is from Dr. Humphrey's Medical class, and since leaving school, until last January, she was in a village not far from Bareilly, and has been supplied with medicines from there."

*Grace died soon after the writing of this Report.

Appointment of Miss Green, M. D., to Bareilly.

Earnest efforts were made by various members of the Society, and unceasing prayer was offered that some suitable person might be found to take the work which Miss Swain had been compelled to abandon for a season. Through a remarkable train of providences one was found in Miss Lucilla H. Green, M. D., of New Jersey. Miss Green was the daughter of a Methodist minister. She graduated from Pennington Seminary, and from the Woman's Medical College, Philadelphia. For several months she practiced in the Hospital for women and children in that city, which gave her additional preparation for the work upon which she was about to enter. She was young, but mature in character and culture, and there were no misgivings about her qualifications for the responsibilities of the position awaiting her. She was sent out by the New England Branch, who were fortunate in finding so suitable a laborer. She sailed for India, January 1st, 1876. From the outgoing steamer she sent back the following:

"I find continually in my heart a song of thanksgiv-

ing that to unworthy me is granted this great privilege, and high honor. While I shrink from the magnitude and responsibility of the work in itself, yet in the strength of Christ Jesus I trust I can do it.

'That Holy Helper liveth yet
My friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with me.'"

She reached Lucknow about the first of March, and was received by the Indian Missionaries "as from the Lord." She went on to Bareilly and assumed charge of the Hospital and Dispensary at once, and although her duties were arduous, she proved herself equal to the emergency. She had a devoted enthusiasm. In her first Annual Report she says:

"Patients of all classes have come to the Dispensary, and a very pleasing feature in this part of the work, is that many more from the higher classes have come in proportion to their knowledge of and confidence in our work. Access to some of the wealthiest families in the city has been obtained." In sixteen months she prescribed at Dispensary for 2,322 patients, dispensed over 6,000 prescriptions, and had 26 patients in Hospital. Miss Green gave the following interesting account of a morning spent in the Dispensary:

"It is early morning, fresh and sweet. The skies have forgotten all about the rain last year, and surely

are brighter and bluer than the skies at home. We enter, and receive the graceful salutation of the country from my two assistants and from several already seated on the floor, whom I recognize as Christians, no less by their clean white clothes than by their bright faces. The first patient who comes is the wife of a rich merchant. Her dress is very peculiar, and very different from the majority of those who come here. Her skirt is of crimson silk, with a pretty pattern of glistening leaves; a rich purple garment, called a *chuddar*, (or veil) is thrown gracefully across the chest and shoulders; a tiny round cap fits closely to the head, and from the edge of this falls a long, full, silk garment which covers her entirely. She enters the room closely veiled, but finding only women here, she throws aside her covering, revealing a bright face, and talks with perfect freedom, glad to find some one who will soothe and sympathize. As she goes from the room to her carriage care must be taken that no man sees her face, and she drives away, leaving us wishing, longing, for an opportunity to visit and teach in her secluded home. The next one is a Mohammedan woman, whom we recognize by her peculiar dress, consisting of pants made very full at the waist, and fitting closely around the ankles. A veil thrown over the head and around the shoulders com-

pletes her strange costume. She has a good, kindly face, and you feel that you can trust her. The next is a mother with two weak and puny children. The branch that she carries in her hand is to prevent me from exorcising 'an evil spirit into them.' Fresh from an American hospital, one's first impulse is to order eggs, milk, and meat for them; but a glance at their dress and closely shaved heads tells that they are Hindoos, who never will eat animal food of any kind. So here is our hindrance, and I must call my wits to aid me in securing a substitute for so valuable a part of the treatment.

"The next who comes, is a poor woman of the very lowest grade, truly despised and rejected of all, not allowed to touch even the platter much less the food of her superiors. She comes in tremblingly, scarcely able to understand how we can attend to the rank of such as her, but she is quick to read the sympathy in your face, and goes away happy.

"The next woman walks in with a half defiant air, evidently determined to find out if I know anything. Without a word she reaches out her hand that I may take it, and expects me with my finger on her pulse, 'to tell her all things that ever she did,' but 'discretion is the better part of valor,' and I have learned to secure the vic-

tory of the case before placing my omniscient finger upon the pulse of any such inquiring individual.

"The next one is very poor, her garments are worn and ragged, to say nothing of a superfluous amount of dirt, and yet you see that she has on each arm the usual dozen of bracelets, and in each ear jingle no less than five rings. A large ring in the nose forces you to realize that you are in heathendom. But under it all is a human heart, a heart that longs for sympathy; and when she finds that we are here to help, she pours out her sorrows before us, and as she tells a pitiful tale of domestic trouble, real tears run down her dark troubled face.

"It seems strange that so few of these women know their age, but the majority of them when asked, spread out their hands in a helpless sort of a way: 'How should I know?' or 'The news has not yet reached me.'

"I hear the tinkling of bells outside, and in a moment more the clanking of anklets and jewelry as two more zenana women enter. Do you notice how much cleaner they are, and how much more jewelry they wear, how much larger and fuller are the veils that cover them? These are all insignia of their wealth and rank. They come from a home visited every week by one of our ze-

nana teachers, and they are learning to read, and we are gaining ground slowly. This sweet, gentle woman who comes now is one of our native Christians and a jewel indeed. I know you will feel like putting your arms around her and calling her sister. The next who come are 'hill women;' they are so tall and peculiar in appearance that they quite startle you as they enter. Some of them are very handsome in spite of, rather than because of, their strange dress, always of dark blue, full pants with tunic of silk. Here is a Mohammedan gentleman with his wife and children. You may offer her a seat if you wish, but she will not take it while her lord remains standing, neither will she speak in his presence. If he will step outside a moment she will talk freely, and you will quite lose your heart over her fresh, pretty face, lustrous, dark eyes, and winning expression."

FROM MISS GREEN'S ANNUAL REPORT.

"Under God's blessing the Medical work has been carried on without interruption, and with steadily increasing interest and profit. The work at the Dispensary has been much the same as last year, with, however, a slight falling off in numbers, owing to an unusually healthy season. The number of cases prescribed

for during the morning hours has been 1,984. Of these the majority are Hindus. Many high caste women come to us now, who would never visit the General Dispensary, so we see that the good results of a Zenana Dispensary extended to a class of women who would otherwise suffer in silence, or be delivered over to the 'charms' of superstitious and ignorant 'hakeems.' During the past few months a Bible woman has been employed to read and talk with the patients as they wait their time. No regular instruction can be given in this way, only a patient presentation of the truth as it is in Christ. A village-woman told us one morning that she had of her own accord left off idol worship. Another time we were asked for books. Some listen, others do not; and while this part of the work seems unfruitful, yet a faithful prosecution of it must claim its reward of Him who has said, 'Blessed are they that sow beside all waters.'

"During the year twenty-six patients have been in the Hospital, some of whom were Hindus, and four Mohammedans. It is still difficult to persuade the people of the advantages of hospital residence. One young Hindu girl whom I had been treating without success for a year, after much coaxing came to us, remained for two months, and went away cured. An intelligent Hin-

du, speaking English very well, brought his wife to the Hospital at his own request, but took her away before the expiration of a week, firmly convinced that she was under the influence of an evil spirit which effectually prevented the effect of medicine; so strongly has superstition still its hold even upon the mind of those who are educated. Among the Christians who have been with us, two have died, leaving a clear testimony that they have gone to be with Christ. The Hospital buildings and grounds, quite free of debt, are in excellent condition."

"About one hundred and fifty visits have been made to patients in their homes, and we devoutly hope that good to souls has been wrought likewise. The English Government has furnished us with a supply of medicine and a few instruments though by no means sufficient, has aided naturally in reducing expense of medicines. On the whole, the year has been a prosperous one. The results temporarily, we may see are helping to lift the women of India to something better and broader than their ancestors knew. The spiritual results we may not know, but God knows that done in his name, and at the close of this year we can say with devout gratitude, 'The best of all is, God is with us.'"

She also writes a very full and interesting account of

the two medical assistants in the Dispensary—Rebecca Gowan and Bertha Sigler—both grown up out of the Orphanage into earnest, devoted Christian women and effective medical helpers: "Rebecca studied two years in Dr. Humphrey's medical class, and was one of the number who passed a creditable examination, receiving a certificate from a committee of English physicians. She has now been seven years in Bareilly. Her work is that of assistant. When I am away a few days, she fills my place very well. She assists in the morning in putting up medicine and in the examination of patients. She carries out directions, and so has quite a responsible charge of the patients in the Hospital. She is well educated, a good, faithful Christian, and seizes every opportunity to speak to the patients about God or Christ, and to teach them also. She is a faithful servant, and I trust will be spared many years for this work, for which she is so well fitted."

"Bertha Sigler, medical student and second assistant, is one of the girls from the Orphanage. She was brought to the Orphanage, a wild, screaming little creature of six years, who had been so frightened by outsiders that she would allow no one to touch, much less take her, without a formidable resistance, by screaming, even biting. But she was conquered finally and placed

in the school, where she soon began to improve. Each year she grew better, advanced from one class to another, was soundly converted, and finally became one of the best and brightest of the first-class girls. During the last year of Miss Swain's stay Bertha was placed in the dispensary. She is unusually bright in her studies, and has learned to write prescriptions so nicely that I do not hesitate to leave my register-book in her hands when absent. She is a good Christian, and so deeply interested in her work and study that, if it were not for her poor health, I do not doubt she would prove a most valuable helper. It is so encouraging to know and see for ourselves that Hindustani girls can be taught and trained so effectively."

During the year 1877 Miss Green was married to the Rev. Mr. Cheney, one of the Missionaries of the Parent Board, and removed from Bareilly to Nainee Tal. Mrs. Cheney carried thither the same spirit of earnest work, and was interested in all that pertained to the comfort of the people about her. She superintended the work among the native women, instructed and helped the Bible women, entered into her profession, and a life loomed up before her full of opportunities and possibilities of usefulness. Writing from Nainee Tal she says: "Medical work being a new thing in the hands of a

lady, has opened up slowly, however I have had considerable to do within the last two months, and have been able in one case especially to connect it most intimately with the gospel, talking and praying with the sick. The work seems small, but patient conscientious labor must have its fruit measured, not as we see, but as God sees." * * * Again—

"I have converted a part of one of the closets in my house into a little dispensary, and receive patients here, visiting them also at their homes. The principal druggist of the place has made most liberal terms for furnishing medicines, and filling out prescriptions, and I find the patients very willing to procure their own medicines."

The following leaf from her medical experience needs no comment: "Not long since I was called to a young woman, said to be very sick. I went to the house, and passing through the outer court, up a steep, narrow staircase, I was led into a small, dark room. In one corner crouched a pretty young girl, with her *chuddar* drawn closely over her face in a frightened way. On a low bed lay the sick girl in a dying state. My first thought was to administer some medicine to revive her a little. But no; her father was away from home, and before leaving had given strict orders that no medicine

should be administered until his return, but that they should obtain the opinion of the doctor, a statement of the medicine necessary, and also the way in which the medicine would probably act. The fact that the girl was dying made no difference. Remonstrance was in vain, and such was their fear that the word of the absent father would not be regarded in every respect, that they actually carried my medicine case out of the room, fearing to leave it with me! Finally I left, feeling oppressed by the darkness hanging over that home. The girl died soon after—died as a Hindu dies, without hope."

Mrs. Cheney had laid broad plans for her future work, but she was not permitted to carry them out. Suddenly she was called away. She was seized with cholera, which would not yield to remedies, and after a forty-eight hours' struggle, she went to her eternal reward September 30th, 1878. "Probation ended, she was taken to a higher place in the eternal activities of the kingdom of Christ." In the beautiful Nainee Tal cemetery with other missionaries she rests, but she had accomplished a great and good work. Her fellow laborers in the field, and friends at home, were overwhelmed with this unexpected sorrow. A young and consecrated life had closed. She was the first of our medical missionaries to hear the mandate "Come up higher." The missionaries

of the India mission in Annual Conference passed resolutions appreciative of her worth and work. At a memorial service held for deceased missionaries, during the Executive Committee held in Chicago, many and tender allusions were made to her memory.

Mrs. McGrew in Bareilly.

After the removal of Mrs. Cheney to Nainee Tal, the medical work in Bareilly was in charge of Mrs J. H. McGrew. She entered upon her duties there at a time of unusual difficulty, and her labors were of the most arduous kind. She had upon the very introduction of her work to contend with flood, famine and pestilence. She writes of this trying season as follows: "Early in the rainy season the mission premises were flooded, deluging the Orphanage and destroying a great deal of property. To this flood much of the sickness which appeared in the Orphanage was attributed. Soon after this, diarrhœa and dysentery prevailed. Then on August 30th cholera made its appearance among the girls. This continued for three weeks, during which time nine out of sixteen girls who were attacked, died. The general health of the Orphanage was seriously disturbed. During the year seventy-three girls died. These were

MRS. LUCILLA H. CHENEY, M. D.,

DIED AT

Nainee Tal, India,

September 30, 1878.

dark days. A large number of famine orphans were from time to time sent in from the Government poor-house, and a large number of these died." Mrs. McGrew writes again:

"During these days we averaged twenty-nine patients a day. The city work seemed to be steadily increasing until the appearance of cholera in our midst, which interfered with the general work. Several patients from the city who were willing to enter the hospital were refused admittance on account of the prevailing epidemic and many were frightened away." In this report Mrs. McGrew testifies to the faithfulness of her native assistants. The year which was one of flood, famine and pestilence, and of unusually hard work to all in the medical department, she writes, has been a year when the conscious presence of the Lord as the Healer and Helper has been most markedly present.

The patients this year in Dispensary numbered 2,083; in Hospital, 78; at the homes, 89: prescriptions dispensed, 4640. In November 1879 Mrs. McGrew writes again: "Never since my connection with the work here has our dispensary work been so systematic and satisfactory as it now is. I have increasingly enjoyed it through all the year. The rainy season was prolonged and the rain so abundant, that at the change of the season it was not

surprising that intermittent fever should prevail. Our numbers at the dispensary have fully doubled. Latterly I have instituted the practice of beginning our day's work with a little prayer meeting."

We quote again from the Annual Report of Mrs. McGrew: "As usual the chief work has been that done in the Dispensary, where our numbers have reached as high as ninety a day. The statistics given below will show that in this department there has been a decided increase in the number of patients over last year, and indeed over any previous year since the opening of medical work in Bareilly. The corps of assistants has been strengthened by three new medical students, two of whom are from the Normal Class in the Orphanage here, and the third coming from the school in Moradabad. They have completed the study of a small Anatomy in Hindoo and have studied Pharmacy and Materia Medica. They can read and write prescriptions readily and have had a great deal of practice in compounding medicines and in the care of the sick children in the Orphanage. Their interest and ambition in their work has been highly gratifying. Bertha Sigler, whose name has appeared for several years in the list of medical students, died early in the year. She had long been wearing away (she died of consumption) and at the last ex-

pressed her willingness to depart, for her hope in Christ was strong, but she said with much feeling that she had wanted to work for Him here in Hindustan. She was always ambitious in her work and was very promising. Rebecca has been faithfully at her post as in previous years but has greatly added to her reputation among the women for her success in treating the prevailing fever during my absence through a part of September and October. For nearly two years the post of Dispensary Bible-woman has been vacant because we knew of no one who seemed fitted to fill the place. It requires a woman of tact and address, one too who has living experience in her heart of Christ's power to save; such an one we think we have secured in Ruth, who has been working for the last two months of the year. About the same time we began the practice of meeting together in a room of the Dispensary the first thing in the morning, to ask God's especial blessing on the labors of the day, and this means has been signally blessed in increasing the heart preparation for our work in each one of us. Occasionally such patients as have been present have been invited to join us, but the intention of the prayer meeting is that thus the hearts of the workers may be fully prepared and that we may always remember that there is a spiritual side to our work. In

the hospital we have had sixty-one patients; of these forty-eight were the most miserable of the famine children from the Orphanage. We treated many in the school, and only took into the Hospital the very worst cases; of these, eight died. Five of our patients in hospital have been women of our Christian community, four were Hindoos, and three were Mahommedans, one of whom came from Pilibhit. The city practice has been rather smaller than last year but nearly every case has been of especial interest aside from the professional interest of physician in patient. In one Hindoo family the women gathered their neighbors together and we had a most intelligent congregation to whom the New Testament and Hymns in Hindoo seemed to be of unfailing interest. In another house our patient, the wife of a pleader, became greatly interested in reading the "*Mumuksh Brittant*," (Indian Pilgrim). We have been called also to some of the highest castes of Mahommedans. It seemed strange to be told here in Bareilly that we were the first white faces they had seen. The chief work of the year, however, has been that mentioned first, viz: the Dispensary; there the interest and the energy put into the work have been centered. If a Dispensary could be opened in the city proper it would be highly advantageous to the work in many respects.

In conclusion we have only to add that the year of work now closing has been full of those little notes of encouragement which come in accidentally and give courage and hope to the workers. May each ensuing year be ever brighter and more hopeful to all who may find in this work their portion of labor in the vineyard of our Lord."

Mrs. McGrew continued in charge of the medical work in Bareilly until the spring of 1880, carrying on the work of the preceding year, the report says, " most successfully." From Bareilly she removed to Cawnpore. Mrs. McGrew returned to Moradabad for a short visit, and met some of her old patients. The following account was not written for publication, but was given us by a friend, and as reference has been made to the family in connection with her work in Moradabad, we are glad to be able to insert it, as it will show how the visits of the physician helped to break down prejudices:

" One morning Mrs. Parker and I made visits among some of my old friends in the city and were greatly gratified when the next evening toward dark one visit was returned by the wife and two daughters, and the little twelve year old daughter-in-law of a Hindoo gentleman here. They were accompanied by the son (the husband of the little girl) whose attentions to us were

just what a well-bred English boy's would have been. You cannot understand how very strange it seemed to have a Hindoo handing our chairs to us, picking up anything we dropped, standing aside to let us pass, etc., etc. The family is very interesting. I remember having written about them some years ago. When I first went there as physician I was treated with the greatest distrust and coldness, but now one of their own number is received with no greater demonstration of affection than am I. I had often invited them to return my visits, and the finally moving cause was their eagerness to see my little Bessie, "my granddaughter beloved," as the old lady called her. She brought for her a very pretty gold coin, which I promised should always be her keepsake. I mark this visit as an epoch, and feel grateful to think they were able to overcome their devotion to custom through their love to me, and I believe in their very hearts they know I love them. A great change has been wrought in four years time, which has made it possible for these ladies to brave the remarks of their friends and relatives and come to our house."

Return of Miss Swain, M. D., to India.

Miss Swain, after spending nearly four years in America, to regain health, returned to her chosen field in the fall of 1879. She reached Bombay November 6th and proceeded at once to Bareilly, and resumed the work she had so reluctantly laid aside a few years previous. Both Americans and natives greeted her with enthusiasm, and at this writing (1881) she is in "labors abundant" for the women of India.

Appointment of Miss H. B. Woolston, M. D., to Moradabad.

At the Session of the General Executive Committee held in Boston 1878, Miss H. B. Woolston, M. D., was accepted as a medical missionary for India. She was a resident of Vincenttown, New Jersey. She graduated from the Woman's Medical College in Philadelphia, and was sent out by the Philadelphia Branch. She sailed for India in the fall of 1878, and reached her destination in January 1879, and was appointed to Moradabad. After the departure of Mrs. McGrew from Moradabad, the medical work was superintended again by Mrs. Parker, assisted by the native helpers. This was a great

care, and after Miss Woolston's arrival Mrs. Parker wrote, "I am relieved again of medical work, which was a heavy care and responsibility on me the last year." Miss Woolston commenced her work at once, and in her communications spoke of the valuable assistance she received from the native medical women. She writes:

"It is very gratifying to be so well received by the women; they are universally kind to me, and seem grateful for all I do for them. Thus far, I have been very successful, having lost but one patient, and she was the last of ten daughters, and could not have the necessary food. During January, February, and March we compounded three hundred and eighty-nine prescriptions, and treated two hundred and seventy-eight patients; out-patients about fifty. I have a teacher, and for two and a half months have been studying the language. I like it, and can make myself understood by my servant.

July 1.—Nearly two weeks ago the rains commenced, and how grateful I was for them! The partial failure of rain for the past two years has caused much suffering to the poor. Could you see the poor, half-famished women that come to the dispensary for medicine, and how grateful they are for it, you would surely think the

work was a noble one, a small portion of the missionary fund well spent.

I am well received with the greatest kindness, and have lost but three patients in five months. Of one I have written; another was almost dead when I was sent for, with a tumor attached to the liver; while the other was so badly scalded that the cuticle was cut off from two-thirds of the body. She was the wife of the secretary of the rajah. The family are very grateful to me. I used to dress her burns daily. Her grandmother is a very devout Hindoo, owns several temples in Moradabad, and is the religious teacher for the women in the first families in the place. She has visited me several times, and came once and accompanied me to English service. It was the first time she was ever in other than a Hindoo one. Several women from families of good standing came to the Dispensary, and the Mohammedan women say they believe Jesus Christ was a good man, but not God. I have recently been called to the house of the native judge. The women of the family are very interesting. They asked me one day to prescribe for the husband of one of the daughters. I replied it was not our custom to treat other than our sex, except boys, but when I was informed that he was only fourteen years old, I cured the youthful husband in a

few days of the fever and sore throat from which he was suffering.

"How thankful I am to the Lord, for enabling me to work every day but one since I commenced! Since January, the medical work has been gradually increasing; the number of patients during eleven months attending morning clinics and recorded in the dispensary books was 1,468; prescriptions numbered 5,086; 303 patients were visited at their homes, and 600 prescriptions were given to out patients."

From the last Annual Report of the work in India we learn of Miss Woolston's work in Moradabad:

"During the year one of the assistants, Jane Plumer, having a family of three small children requiring her attendance, has retired from the work which has consequently been more onerous for those who remained. Shulluk Sirgh has had poor health but has kept at her post most of the time. I have found her a faithful assistant, seeming always happy in her work, and she now has her usual health.

"During the epidemic of intermittent fever which prevailed to such an alarming extent over all North India, we were permitted to enter many homes hitherto inaccessible to missionaries. But on the account of the excess of medical work, I have not devoted as much

time to direct missionary work as I otherwise would have done. It is encouraging, however, to know that the doors of those homes still stand ajar for us to enter in the future.

"I am thankful that the spirit of the Master has led me here to work for these people, and I trust that same spirit has enabled me to be kind and forbearing towards those whose souls I desire should be saved. Truly the Lord has been with us, and has helped us in treating these unfortunate sisters. The smile of welcome with which we are greeted as we cross the threshold bids us hope that in the future we may be instrumental in saving some souls."

During the past year Miss Woolston retired from the work of the Society.

Lay Medical Work.

All this labor of love has been signally marked by God's favor, but this record does not represent all that has been done by any means. In every Mission Station the wives of the missionaries spend much time in this department of work. Mrs. Parker writes:

"During the fever epidemic all connected with the Medical work were taxed to their utmost, and nearly

all the helpers of every kind assisted in the distribution of medicines which were largely supplied by the Government. In the villages, especially, great good seems to have been done by this work not only in saving life but in opening the way for the reception of the gospel message."

Mrs. Gill of Paori has long wanted a medical woman. In one of her pleas she says: "The hills all around Paori are dotted over with little villages where I am sure a medical women would be a welcome visitor, and would doubtless save the lives of many of these poor women who would remain in their villages and die rather than go to the native hospitals, and the influence she would gain over them in many instances might do much good toward bringing them to Christ. A medical woman's presence here would also be a great boon to the families of the missionaries." "The fields are white, where are the reapers?"

Thus closes the record of a decade of Medical work by the Woman's Foreign Missionary Society in India.

"The fields are all ripening, and far and wide
The world now is waiting the harvest tide;
But reapers are few, and the work is great,
And much will be lost should the harvest wait."

Medical Work in China.

FOOCHOW HOSPITAL FOR WOMEN AND CHILDREN.

Medical Work in China.

Medical Missions for nearly eighty years have occupied a conspicuous and useful part in the general work of Christian Missions in China.

The Chinese have no recognized system of medicine, and issue no diplomas, nor certificates. Manuscript books of medicine are carefully preserved in families, and if a man can put on his card that he is a doctor of three, four or five generations, he is supposed to inherit all their wisdom. The native doctors nevertheless are profoundly ignorant. Dr. Kerr in a pamphlet read at the Shanghai Missionary Conference in China, in regard to the ignorance of all classes in anatomy and physiology and the nature of disease, says :

" In such a vast population, hundreds of cases occur every year, in which both mother and child are sacrificed for the want of that knowledge and skill which has been a heaven-sent boon to woman in all Christian lands. If the statistics of a hundred years in a country so populous as China, could be presented, what a fear-

ful amount of suffering and loss of life would be revealed. Disease is considered to be the visitation of evil spirits or is attributed to the anger of the gods. To expel the one and pacify the other, charms and amulets are in general use and superstitious and idolatrous practices are employed. The laws of hygiene are entirely disregarded."

Miss Fielde of Swatow, writes: "The Chinese have little knowledge of anatomy, physiology, or hygiene, and do not practice surgery; but four thousand years of experience have given them some just ideas concerning the uses of herbs in medicine. No such thing however, is known as a medical education, but every literary man is more or less a physician. Specialists are common; some families have a knowledge how to cure a particular disease, and this knowledge is kept a secret and handed down as an heirloom in the family from generation to generation."

As early as 1805 we have the first dawning of the light of medical missions, as Robert Morrison, the first Protestant missionary to China, sent out by the London Missionary Society, was a practicing physician. Then in 1827 Dr. Colledge was stationed at Macao, and did good service. The story of Dr. James Henderson the Scotchman, who surmounted almost every human

obstacle to get a medical education, and went to Shanghai to take charge of a hospital, forms one of the most interesting records of missionary work. He treated from two to three hundred patients daily, and all of these had the gospel preached to them. His work did much to remove the prejudices against foreigners on the part of the native residents of Shanghai.

America has the honor of commencing special medical missionary work among the Chinese. The American Board of Foreign Missions appointed Rev. Peter Parker, M. D., in 1834, and in the following year a dispensary was opened by him at Singapore, which he carried on for several months, and then commenced an Opthalmic hospital in Canton, which was the precursor of all that have since been established. In 1838 a medical missionary society was established in Canton, the object of which was to encourage the practice of medicine among the Chinese.

Although Medical work has been carried on for so many years in many parts of the Chinese Empire, and by nearly all Missionary Boards, as yet, very little had been done to reach and aid the women of China. All the considerations that cause medical missions as conducted by missionary practioners to be regarded as of importance, apply with increased force to this instru-

mentality as used by the female physician among heathen women. In many aspects the homes of China differ from those of India, yet in some points they are identical. The seclusion of the women of the middle and upper classes, and the absence of proper medical attention during sickness are prominent features of home life in both empires.

The thousands of women in Chinese homes need the care of female physicians, to ameliorate their sad condition, and to facilitate the dissemination of the news of salvation. Chinese women, as well as the women of India, will suffer and die, before they will call in the help of a foreign male physician.

The experience of missionaries in China, was identical with the experience of their fellow workers in India. They believed that the work of a medical Christian woman would be invaluable in removing the prejudices of ages, of entering the doors of homes so long closed, giving relief to their bodies, and reaching the souls of the women and leading them to Christ. So impressed were the missionaries with this necessity, that urgent applications were made for help; but skilled medical ladies for mission work were difficult to find, and some time elapsed before a response was given to the call.

Appointment of First Medical Missionary to China.

The Woman's Foreign Missionary Society of the Methodist Episcopal church had the honor of pioneering woman's medical work in China, as in India. The selection of a person to inaugurate such a work, in such a country, was a matter of grave importance. A combination of medical ability, judgment, piety, and adaptability were needed, and many prayers ascended from members of the Society that a proper person might be found. Prayers were answered, and to Miss L. Combs, M. D., of New York, was given the honor of establishing woman's medical work in the very capital of this great heathen nation. The following concerning her efforts to secure her education may be of interest:

"Miss Combs was a student in Cazenovia Seminary in 1866. She was dependent upon her own resources, and resolutely set to work to fit herself to be a missionary. She remained in the Seminary for three years. The medical profession was her choice, and going to Philadelphia without means to enter the Medical College, she sought a position where she might do housework, and at the same time prosecute her studies and attend college lectures. She learned of a small family

of 'Friends' and upon application for a position, with the avowed purpose of graduation in the medical college, the lady said to her, 'You cannot do our work and accomplish the other.' Miss Combs said, 'Try me, and if I do not your work, and do it well, then discharge me.' They tried her, and she succeeded." But the Methodist women of Philadelphia soon became interested in her, and aided her in many ways.

Miss Combs graduated from the Woman's Medical College in that city. She was accepted as a missionary for China, and was sent out by the Philadelphia Branch, the first missionary wholly cared for by this Branch. She was present at the General Executive Committee held in Cincinnati in May 1873, on her way to her distant home. She sailed from San Francisco, and on reaching Japan was detained there several weeks by severe illness. As soon as she was able, she sailed for China and reached Peking in September 1873. Her work was experimental, and the interest and prayers of many women throughout the church followed her. She was alone, and yet "not alone."

Peking.

Peking, meaning northern capital, the seat of the Chinese government, is a city within a city, having a circumference of twenty-five miles, with a large population. In 1861 Dr. Lockhart of the London Missionary Society commenced medical work here and established a hospital, the success of which has been very gratifying. But the women received little or no benefit from these efforts. The Parent Missionary Society had a prosperous mission in Peking, and it seemed desirable to establish woman's medical work in this old capital. Miss Combs at once began the study of the language, but was able to commence her practice and work through an interpreter, as the medical missionary may do, without waiting to become proficient in the use of the vernacular.

A missionary writing from Peking says: "Miss Combs takes charge of a department heretofore unoccupied, and much work awaits her. By her medical skill she will reach the hearts of many who are not within reach of Christian influences. There is no lack of work, but more than enough for her time and strength. She is enthusiastic and enjoys it heartily."

As the work progressed, she felt that a Hospital

was necessary, and wrote urging that she be allowed to have one. She says: "The Mission here deem it important that at an early date you will allow me to open a Hospital in Peking; the impossibility of gaining access to the homes of the natives seems to render the need of a building quite imperative, where the women can come to me. I am sure there is here a field very ripe for the harvest, into which I hope to enter as soon as I can speak to the people. When I shall have learned more of the feeling of the people towards a lady physician, I can judge better what the apparent success of my labors will be."

At the meeting of the General Executive committee in Philadelphia May 1874, the Philadelphia Branch made an appropriation of two thousand dollars toward building a Hospital in Peking.

"One day in the month of December 1874," Miss Combs writes, "I came home, and a bright face met me —bright because its owner had good news for me, for as soon as I was well inside the Court the gentleman exclaimed, 'We have bought the ground on which to build your Hospital.' The news made me very happy, and another day we went to see the lot. We bought sufficient ground to accommodate a residence in addition to the Hospital property; this the Mission would build

at once, so we should not have to live alone. As we walked about the place that cold day, I said to the others who were with me, 'Well, this is a fine lot, but I should think it would be some years before we could get these people off,' for it was covered with some poor, tumble-down shanties, every one of which furnished a home for a large group of miserable, ragged people. But in a few weeks every inhabitant, with one exception had departed. As soon as it became known that foreigners had bought the land, they disappeared as if by magic. Early in the spring the workmen came, and soon transformed it. In the place of those miserable hovels stands our beautiful house belonging to the Parent Board, and the equally beautiful home, which the Woman's Foreign Missionary Society has provided for its medical workers, and right in connection with it the spacious wards, the clinic rooms, dispensary rooms, waiting and bath, and all other necessary rooms of the Hospital. The last two weeks I have been trying to get the needed furniture and stores, and things in general in such order that the machinery of the institution could begin to move."

In the midst of all this Miss Combs visited patients at their own homes, and made such proficiency in the difficult language, that at an early day she was able to do without an interpreter.

At the close of the first year she wrote: "The report of Medical work for the year can be of little more than the bare statement that a beginning has been made. I have treated with general success a sufficient number of cases to enable me to feel that the work is well begun. I have prescribed for 314 cases. Several of these have been incurable, and all that could be done was to smooth the pathway to the grave, and point the sufferer to a land where they shall not be sick any more. Thirty-seven patients have been treated in their own homes, some have been visited regularly for several weeks, and we have thus been able to tell of God to many who had never heard of his character. I have made during the year 198 visits." Miss Combs thus relates some experiences in her visitations. "One morning our driver indicates to the mule that we are ready, and we wend our way through narrow streets, stopping at last at a gate on which are painted two frightful pictures of gods. It is not our first visit, so we enter the gate, and soon reach the low mud house. We find the patient better; she is a middle aged woman, attended by her daughter-in-law. Our next visit is at a house which we had never before entered. Word had been sent to us that a woman living there had the headache, and would like the 'doctor lady' to come and

see her. We find her suffering with inflammation of the eyes. There is a large shrine opposite the door. We enter the small room occupied by the sick woman and find another shrine and small offerings. After doing what I could for her, we make another call, where I have attended a little girl. The first time we went, she screamed whenever I looked at her, the next time she was less fearful, and the third time, being much better, came and stood by my side and kept touching me, and at last put her dirty little hand into mine and wanted to enter upon friendly terms. Thus besides these heathen shrines, and before these silent senseless images I sit and try to heal the body, with a heart longing to heal the soul."

On the death of one of her patients she says: "I was called about ten o'clock one morning to visit a patient in 'the Chinese city.' We live in 'the Tartar city,' and at night the gates between the two are closed, so no communication is possible. Obeying the summons I followed the well-dressed man who had come for me and who had brought a cart, and soon we were driving hurriedly along the crowded streets. On our arrival I knew by the appearance of the place that the people must belong to the well-to-do class. An old lady met me at the gate and conducted me to the patient. I

saw at once that I was too late. I said I did not think she could live, yet I would do what I could for her. So I worked until nearly dark, and as I saw the shadows of evening settling down, I began to ponder what I should do. There seemed no prospect that she could live through the night, yet no one could tell with certainty, and it seemed heathenish to leave her while there was a ray of hope. None at the mission house knew my whereabouts, but I had said to them as I left, 'Don't be worried if I do not come home to-night.'

I decided to remain, but at half-past seven the woman died. Standing there by the dead, knowing that I was the only foreigner in the Chinese city, and that until morning I was as completely cut off from the power to reach or communicate with any foreigner as if there had been none this side of America, I felt lonely, and for a moment wondered how they would treat me now that she had died. Soon the room was filled with the members of the family, which consisted, first, of four men, who were unmistakably Chinese gentlemen, and their politeness and conduct through the entire night commanded my respect; but alas! the curse of heathenism was upon them. The dead woman was one of several wives belonging to one of these men. A number of women present, I am sure, bore the same

relationship. It was a night of singular experiences. The men eating, performing idolatrous rites, the merchants bringing their mourning goods, the undertaker arranging for the coffin, etc., made it a season long to be remembered. Every time the clock struck the woman in the room opposite would set up the most horrible howling, and going out would pass in and out among the winding courts. From the sound, I judged that as she reached the different doors their respective inhabitants would come out with the same noise, until, in a few moments, there would ascend one vast volume of the most abominable noises imaginable, and this would last exactly ten minutes and then stop instantly, and I could hear the women chatting as they returned to their rooms. But among the many voices of this make-believe mourning was one which was not a pretence, and which did not stop with the rest; it was that of the little daughter of the dead woman, whom I could hear crying and sobbing long after all the other noise had ceased."

FIRST PATIENT IN THE NEW HOSPITAL.

Of the new hospital Miss Combs says: "Before the wards were ready for their occupants I received a request that I would at once take a woman

from the country. The case seemed so urgent that I allowed her to come into my own room. She remained but a week, then after the building was completed another woman and a member of another church came, who had fallen and received injuries. She seemed very grateful for my attendance and as I left she said, 'I thank you, and my husband and son thank you, and I shall pray God to bless you and the Hospital.'"

From the Annual Report of Peking work for 1876 we make the following extract: "The Medical work in Peking in the charge of Miss Combs is eminently successful. The building of the Hospital was completed in November 1875, and up to the time of our last report in March 1876, had received about eighteen patients. Miss Combs is kept exceedingly busy with outdoor work as well as Hospital practice, and neglects no opportunity to preach the gospel to those coming under her care. Many would have been discouraged by the difficulties to be overcome in establishing Medical work, but Miss Combs's love for her profession, her untiring zeal, and her unwavering faith that God would give ultimate success to her efforts in His cause, have carried her triumphantly through the pioneer years of a Medical missionary. The prejudices against this and all other work for Chinese women has by no means passed away, but the day dawneth."

In one of her letters Miss Combs tells of one of the most cruel outgrowths of heathenism. She says, "The Chinese are utterly ignorant of everything about nursing, and utterly devoid of any desire to care for the sick. The first time I went to the home of one of my patients it was in the coldest weather, and I found her in a cold room, with very little clothing, while I knew the family were able to provide comforts for her. Succeeding visits showed more and more fully the utter want of any compassion for the sick. I have seen so much of this that I say to myself, 'I have entered the dark places of the earth, and they are full of the habitations of cruelty.'"

There were bright days, and dark days in the Peking Hospital, but here is a record of one of the bright days: "It was a bright day for several reasons: A little lame patient had learned to sing the second hymn in the hymn-book, and this acquirement had evidently brought great delight to the little child's heart, for the little wan face lighted up with a sweet smile, which could not fail to dispense gladness to others. Then I had fancied the poor woman who is confined to her bed must be weary, and that a change would seem good to her; so I had called the matron to help me lift her on to the lounge, and we had moved her to another room to

spend the day. This little attention had made the poor woman happy, and while I brushed her hair she expressed her gratitude. It has made me very happy to see these afflicted ones comfortable and happy, yet my chief rejoicing is that I have better things than this world's comfort to offer to these poor people. When the old lady I have mentioned came to the hospital, it seemed to me that she might, perhaps, get well, and for a time she did seem to rally, but of late she has been failing visibly. However, there can be nothing sad in this fact, for she is a Christian, and I am sure is ready to go. Thus the day has been a bright one, for while I administered to the temporal wants of my patient, I spoke of the New Jerusalem, and the peace which floweth like a river; and I could see that she knew of what I talked. So day by day, as I see her approaching the Father's house "where the many mansions be," my heart magnifies His name who hath died that even the most benighted may live, and praising God I exclaim,—

> "Thou dying lamb, thy precious blood
> Shall never lose its power."

Miss Combs prosecuted her work in the midst of great difficulties, but with marked success in winning the hearts of Chinese women. Medical work for women had won its way, through her quick persistent methods,

in this old heathen Capital. After nearly five years of efficient service, she removed from Peking to Kui-Kiang.

Appointment of Miss Leonora Howard, M. D., to Peking.

In the summer of 1872 the writer became acquainted with Miss Howard in Syracuse, N. Y. About this time she became interested in Medical Missionary work, and resolved then that if opportunity presented, she would prepare herself for it. She was the daughter of a practicing physician in Canada; her health was frail, and yet she had indomitable energy and perseverance.

Having quietly determined to pursue the study of medicine, she overcame many and great obstacles in order to carry out her purpose. The North-Western Branch aided her greatly in her efforts to secure her medical education, and she went to China as the representative of that Branch, having lived for some time within its limits, at Grand Rapids, Michigan.

She graduated at the Michigan University, Ann Arbor. So frail was her health at times, that it seemed injudicious to send her to a foreign field, but her heart had been given to the work, and she desired to go. She left for China, Friday, March 20, 1877. The journey to

San Francisco was very trying, and when she reached that city, she was detained for some weeks by serious illness, when she received the most kindly attentions from Rev. O. Gibson, D.D., and family. As soon as she was able, she proceeded to Japan, but was detained there also by sickness, and did not reach Peking until some time in July. She was greeted with a warm welcome. She immediately took charge of the hospital, and commenced at once her practice, and the study of the language. In three months of the early part of the year 1878 she reported five hundred and sixty-seven patients as having received treatment at the Hospital. She, with the help of the missionary held religious services with the patients every evening, and some of them professed Christ.

In the "Southern" City where work had only been carried on for a short time, she treated a large number of women, after the usual Tuesday prayer meeting.

In May, '79, Miss Howard wrote as follows:

"I send a report from July, 1878, to March, 1879 During these months the dispensary patients numbered 1612, out-patients 50, and fourteen have occupied the wards. Among the out-patients that I visited during the winter I found many in a very destitute condition, having neither food, fire, nor clothing. I have tried to

supply the most pressing needs. The people invariably treat me with respect, and seem grateful for the smallest favors. I have generally been accompanied by a young. Christian woman, whom I hope to utilize in my work as Bible woman and dispensary assistant. The people listen to her attentively as she tries to tell them the story of the cross.

"Since early in the winter, the gate-keeper, a woman about fifty years of age has taught the catechism to a class of two, a woman and a little boy. This week a bright little girl, nine years of age, has come asking that she be taught to read. I never saw her until last Sabbath, when she came into the hospital, asking if I would allow her to stay to prayers. I hope soon to establish a ragged school for children.

"Sometimes the little children call their mothers to look at '*the foreign devil*,' but the mothers rebuke them and say, she is going to see the sick; her heart is good, and very warm, therefore we need not fear her."

It was about this time that famine prevailed through North China, when many thousands of natives died, and following it, the pestilence. Miss Howard's duties accordingly became very onerous. Besides the Chinese, a number of Missionaries were seized with malignant fever, and died. Among the number was Miss Campbell the

intimate associate and co laborer of Miss Howard. At this time of sore trial, she writes :

" There has been a great deal of sickness among the Missionaries, and for a time I was the only physician in Peking. I did not fear the contagion, though it was terrible. We could hardly go on the streets without seeing the dead and dying, lying just where they happened to fall." * * * " The last three months have brought sad days to the North China Mission. Death has invaded our ranks, and borne away one who seemed indispensable to our work here. Miss Campbell was a great deal to me. Together we had hospital services, and when I was called to visit our patients, she accompanied me as interpreter. Invariably the people received us cordially, listened respectfully, sometimes eagerly, while she presented to them the true God."

Miss Howard reported two thousand and fifteen cases as day patients, for the entire year, eighty out-patients, and eighteen having occupied wards. Her courage never failed her in all these days of trial, when death was on every side, but her physical powers were greatly taxed. She, however, had another and very important trust committed to her, and in the fall of '78 medical work in Peking was temporarily suspended to meet a providential emergency in another field.

TIENTSIN.

The Woman's Foreign Missionary Society commenced Medical work in Tientsin through the medical practice of Miss Howard. Of its beginnings we give the following account from a letter written by Miss Howard's associate in Peking :

" Dr. Howard has been down at Tientsin for some days, attending Lady Li, wife of the Governor General of this province. This lady had been given up to die by the Chinese physicians, when through the influence of our Vice-Consul, Mr. Pethick (who is also the Viceroy's private secretary), the two foreign physicians resident in Tientsin were called in ; they made prescriptions that aided her somewhat, but owing to Chinese custom could not make necessary examinations, and so they sent up an earnest request for Dr. Howard to come to their aid.

" Doctor and I were alone in the mission, and she came down with the letters, and said, 'What shall I do?' I said, 'Go by all means if you are able to endure the journey. This a wonderful opening and surely is God's own hand.' The officer who came with the letter went on down to Tungchow to engage boats, and doctor was to go the next morning. Early in the morning I heard

she was not well. I found her lying on the bed, and my heart stood still within me as I gazed at her. During the day she recovered, so that she started off about half-past six. Mr. Walker accompanied her, as we did not think it safe for her to go alone. Her patient is doing well, and is very anxious to have her remain at Tientsin permanently. This she cannot do, of course, as her hospital is here, though Lady Li offers to give her a house anywhere in Tientsin. The Viceroy has turned all the people out of the court of the new temple which he has built in honor of his predecessor, and given it to Dr. McKenzie to use for a hospital, and requested him to buy drugs at his (the Viceroy's) expense. He has done this with the understanding that the Doctor is to preach the gospel! Is it not glorious? For among the Chinese this Governor General stands next the Emperor. Truly God's own hand has rolled away a stone mortals could not have moved! We know not how much this is for China, but it looks like a big wedge in, very near the throne.

Concerning this remarkable opening, we give the following full account by the Rev. Mr. Pilcher, missionary in Tientsin:

"Tientsin is a populous city at the head of the Peiho River and serves as the port for the city of Peking, the

capital of the empire. It is distant from Peking about 80 miles by land, or 120 by water. It is the great emporium for the north of China.

"Perhaps no field in China was more unpromising for woman's work than this place. Since the massacre of June 21, 1870, the women—of whom there are *two hundred thousand and more*—seemed utterly inaccessible. The appearance of a foreigner on the street was the signal for the slamming of doors and the scattering of little feet. Missionaries of other societies, who had tried to initiate woman's work here, had failed, and even scouted the idea that such a thing in the present condition of public sentiment, was possible. For several years our mission has planned to attempt it, feeling sure that where there are so many thousand immortal souls there must be some way of reaching them.

"With a view of opening this work, the ladies at home have been asked for reinforcements, and while we are waiting for the lady, Providence has opened a door, and the demand for her services is more imperative than ever. It was on this wise. When General Grant and party were visiting Tientsin last June, they were several times entertained officially by the Viceroy, Li Hung Chang who is the governor of this province and the leading statesman in the empire. His wife, Lady Li, a

person far above the ordinary Chinese woman in force of character, also gave an evening's entertainment to Mrs. Grant and the wives of foreign officials residing here. On this occasion Mrs. Davis, of our mission, accompanied Mrs. Grant as interpreter. This unusual attention extended to foreign ladies by the wife of the highest native official here could not be without its influence for good. A few weeks later Lady Li was seriously ill. All the arts of native physicians were exhausted in vain, and her life was despaired of. The Viceroy, who seems to possess an affection for his wife quite unusual in a Chinaman, was in great sorrow at the prospect of losing her. A foreign official, making a call of ceremony and hearing of his distress, urged that a foreign physician be called. At first he refused, the idea being something unheard of, but finally consented. A missionary physician of the London Missionary Society, and the physician to the settlement were sent for, and in a day or two succeeded in placing her beyond immediate danger. But in order to effect a complete cure, steps were necessary, the performance of which Chinese social ideas would not permit, the patient being a lady and the physicians men. The name of Dr. Howard was suggested. A special courier was sent by the Viceroy, to request her to come—a request in

which both the physicians here and the United States Vice Consul united. A steam launch was sent up the river to meet her and hasten her journey. Already she had in Peking a practice sufficient to occupy the time of two, and she came expecting to remain but a few days. Quarters were provided for her at the Yamen, or official residence, and gradually the ailment of Lady Li yielded to the remedies applied. She was called to attend the families of other high officials, and a strong effort was put forth to induce her to remove to Tientsin. Her work, however, was in Peking, where she had her hospital and home, as well as a large practice for which the ladies at home had made appropriations. It was urged that her practice there was among the poorer classes almost exclusively, who were always accessible, thus making it possible to reclaim the work when another lady should come out, while here the opening was of an extraordinary character, promising a wider field of usefulness which must be entered immediately, or the door might again be closed. It was evident, too, that work begun now in this place would involve little, if any, extra expense to the Society at home, at least for a year or two. She became convinced that it was the leading of Providence, and so decided to come here for the winter, or at least until the ladies at home could

be heard from. Thus far her most sanguine expectations have been realized. The Viceroy had provided a place in one of the temples in the city for a dispensary work, which he placed in charge of Dr Makenzie, of the London Missionary Society, and pays all the expenses himself, having already given toward it some two thousand seven hundred dollars, half of which is to be used for purchasing remedies in England. Similar apartments have been provided for Dr Howard, and Lady Li has undertaken to defray the expenses, and began the other day by giving her about seven hundred dollars with which to secure medicines from England, and only awaits the presentation of the accounts to advance more money.

"All this is dispensary work, and is done at a distance of two or three miles from our home. In time it will be necessary to erect a hospital for patients. Lady Li has contributed so liberally toward the dispensary work that it is hardly to be expected that she will be asked to give to a hospital. Others may contribute, but it may be necessary for the ladies at home to appropriate especially for this purpose. Each afternoon, except Sunday, is spent by the Doctor at the dispensary, and she finds her hands very full, besides attending to calls at private residences. The crowd of women always waiting to be

attended to, renders the opportunity for work by a lady teacher of a most favorable character. *The position of Dr. Howard as a Christian missionary is fully recognized, and no restraint is put upon Christian work in connection with her practice;* so that, in effect, part of one of the finest heathen temples in Tientsin is devoted to distinctively Christian work with the sanction and under the auspices of the leading statesman in China. The Viceroy is an idolater for political reasons; but he is a man of great intelligence, and he appreciates Protestant Christianity. For political reasons he may not encourage it as such, but it is quite evident he is not an enemy to our work, as is the case with so many Chinese mandarins. Lady Li herself has a most cordial feeling toward Dr. Howard as a lady, and justly appreciates her skill as a physician.

"Dr. Howard is not at all strong, and it is a wonder that so feeble a body can endure so constant a strain as her work imposes upon her. We hope the time may come when the ladies will feel able to send another lady physician to labor with her, besides providing for the medical work in Peking. If a clerical missionary or a lady teacher becomes ill and requires a change for a few weeks or even a year, there are others who can carry on their work for them, or it can temporarily be en-

trusted to a native assistant without serious loss. But with a physician it is not so; sick or well, she must keep at her post through the cold, hard winter, and during the hot, sultry summer of a foreign climate. The wonder is that they live at all. If the church could enlarge her contributions, and make it possible to send aid to such as Dr. Howard, it will be possible to avoid the physical wreck of such young and valuable lives, and thus continue, by many years, the services of such devoted workers."

A very earnest call is made for money to build a Hospital and Dispensary, besides a home for missionaries at Tientsin.

Miss Porter says: "It is almost impossible for Dr. Howard to give thought to the various cases presented and at the same time give religious instruction. Dr. Howard's profession holds wide open a door that admits the multitudes to foreigners and Christians. The multitudes flock through the door, but as yet no arrangements are made for meeting any needs other than those of the sick, diseased bodies. Would our Society make use of this opportunity, and grant our estimates for Tientsin, this philanthropic work would soon be established and would be pre-eminently evangelistic."

Dr. Howard writes, March 21, from Tientsin: "The work daily becomes more interesting. I commenced work at the temple about the middle of October. Up to the present date I have treated 810 cases at the temple, and visited 120 patients in their homes. Some of these out-patients resided in the city, others in the vicinity of the yamen and the temple. I live in the foreign settlement, about three miles from the temple; have a Dispensary in the settlement, and at this Dispensary I have treated over 1,000 cases, and have visited 17 patients in their houses. Lady Li supports the work at the temple. The work in the settlement is entirely independent of her, and we consider it the most important part of our work. If our estimates are granted, we hope to purchase property and commence building a house and Hospital in the coming autumn. I have lived in Mr. Pilcher's family all winter. I had a room close to his house that I used as a Dispensary. Mr. Pilcher is now building a house and vacates the rented house this week. Now I shall be obliged to rent a house or else give up the work in the settlement, which would not be a wise thing to do. So I assume the responsibility of renting a house that I can use as a home and Dispensary. I go to the temple every day in the week except Sunday. I am called to the houses of

the highest officials; their prejudice is breaking down everywhere over the land; patients come from the interior and take up their residence near the temple, that they may be treated. I hope we will be reinforced this spring, then one of the ladies in Peking can help me. In January Miss Porter came down and staid two weeks. Miss Cushman may be able to help me a while this spring. While the temple work gives this work prestige, this work is of more importance from a missionary standpoint. You can see how the matter stands. The Peking Hospital is closed. That work is no less important than ever it was, but *this* work is *more* important."

The Rev. H. H. Lowrey also writes: "The importance, of the present opening at Tientsin can scarcely be overestimated. Dr. Howard's attendance on the Viceroy's wife has made an opportunity such as has never occurred before in China, and if lost may never occur again. The homes of many of the best and most influential families of the city, are open to the visits of your physician."

We record with gratitude the fact that at the session of the General Executive meeting held in Columbus, Ohio, a lady in Baltimore, deeply interested in this great work, made the Society a donation of *five thous-*

and dollars toward building a Hospital in Tientsin, to be called the "Isabella Fisher Hospital." Possibly no such opening has occurred in the history of modern missions as that recorded above, certainly not in connection with woman's work. The Society, just as soon as the proper persons can be found, will strengthen Miss Howard's hands in Tientsin, and take up the work again in Peking. Just as we go to press we clip the following letter from one of our church papers concerning this work, which will be of interest as connected with the recent new treaty between China and the United States:

THE INFLUENCE OF A MISSIONARY PHYSICIAN.

"The successful termination of the efforts of the commissioners of the United States—Messrs. Angell, Swift and Trescot—to secure a modified and very favorable new treaty with China, which will be immediately submitted to the senate of the United States, calls to mind the very interesting letter from a Peking correspondent of the New York Herald, which was published in its columns, Saturday, Nov. 20. This writer attributes a very favorable predisposition towards our country and its commissioners on the part of the Chinese Viceroy—

Li Hung Chang—the softening of his Oriental prejudices and pride, and the mollifying of his irritation in view of the reported causes for a desire to change the treaty and the treatment which the Chinese had received in this country, to what he calls a providential incident. Within twelve months, by a singular and evidently Divine interposition, the services of Miss Leonora Howard, M. D., sent out by the Board of the Woman's Foreign Missionary Society of the Methodist Episcopal church in 1877, and connected with our mission at Peking, were called for in behalf of Lady Li, residing in Tientsin. The wife of the Viceroy is an accomplished and amiable lady about forty years of age. She was suffering from a chronic complaint, which has readily yielded to the treatment of our American practice, but which baffled the skill of the Chinese doctors. Many of the leading physicians of the empire had been called into consultation, and the final total and violent diversity of opinion between two noted doctors, standing at the head of the profession, utterly disgusted the Viceroy, and he peremptorily showed them to the door. As the last resort, he called in Dr. Howard, of whose skill he had heard, as having effected some remarkable cures. It was a wonderful triumph over pride and prejudice. The excellent missionary physician was quite

overborne with her labors among the poor, and reluctant to leave them, and also naturally shrank from professional services at the palace, but could not refuse, however, so evidently a Divine call to carry grace as well as medical skill into hitherto hermetically closed circles in Chinese society. She came to Tientsin, and apartments were given her near to her noble patient. Here for six weeks she devoted herself to her care, greatly endearing herself to her grateful hostess, whom she was enabled to entirely relieve of her sufferings. Lady Li became very much interested in the work of Dr. Howard, and secured for her a very convenient surgery and Dispensary near the viceregal residence. Here, with such an introduction as her connection with the family of the Viceroy gave her, opportunities for usefulness have rapidly multiplied, although overwhelming the devoted and skillful young doctor with arduous labor. Now, here comes in the significant providence. Miss Howard graduated at Michigan University, Ann Arbor, and President Angell's name was upon her diploma. When the Viceroy's wife asked Dr. Howard if "Mr. Angell was a good man," her answer can be readily conceived. To the affirmative which she gave, her ladyship responded, "I am so glad. If you say he is good, we know he must be good." Li Hung

Chang soon heard this report, doubtless with warm Oriental enlargement in the relation. It is easy to see how such a remarkable incident as this would have an influence in disposing Viceroy Li to listen with confidence and kindness to the words of President Angell."

Foo-chow.

Foo-chow is one of the most important ports of China, and contains a population of about a million. The Methodist church commenced missionary work here in 1847. About this time a missionary of the church of England opened a Dispensary and Hospital for the natives, but remained only a short time. In 1851 Rev. Dr. Wiley (now Bishop) arrived in Foo-chow, and during the years of his residence there, did much medical work. In the introductory letter of this work, he states that "it is almost impossible in China to introduce a foreign male physician into native families," and affirms the need for such work among women. The missionaries laboring in Foo-chow for several years felt that there was great need for a medical woman, and that her services would be invaluable. Such is the prejudice among women against the male physician that Mrs. Baldwin states, in a recent article in

"Woman's Work," that "men may call in the foreign male physician, and frequently do so, but most exceptional are the cases of such skill being available to women. Even those who have been in the church for years, and are somewhat familiar with foreigners, and may be regarded as intelligent Christians, still hesitate, and often utterly refuse to abandon this prejudice."

Appointment of Miss Sigourney Trask, M. D., to Foo-chow.

Many and urgent were the calls from the missionaries for help in this direction, and the Woman's Foreign Missionary Society responded just as soon as the person to fill so important a position was found. In 1874 Miss Trask, M. D., of Spring Creek, Pa., was appointed. She had graduated at the Pittsburg College, and selecting medicine as her profession, went to New York, and pursued her studies and graduated at the Woman's Medical College in that city. She was sent to China by the New York Branch, and sailed from San Francisco October 5th, 1874. A quiet energy and spirit of determination to succeed characterized her in securing an education, and was manifest as soon as she reached her field of labor. She was warmly wel-

comed by all the missionaries, and commenced at once to study the language, and to practice. "Her success soon gave her a wide reputation as a skilled physician, while her gentle, kind manner, and unselfishness, won for her the respect and love of her patients, and their friends." After she was fairly settled, in writing she says: "I find here plenty to do, and am studying the language. I have a Dispensary in a small building belonging to the mission, and situated in our mission compound. I procured some drugs from Hong Kong to fit it up with, before mine came from America. In this place, twice a day, I meet the women and children, who come with all manner of sicknesses. In a few instances I have been to native homes, but I do so only in cases of necessity, for at the average Chinese house no sooner does a foreigner appear, than a multitude of men, women and children proceed immediately to take that house by force."

At the General Executive Committee meeting held in Baltimore May 1875, the Society responded to an appeal for funds to build a Hospital for women and children in Foo-chow, by the appropriation of five thousand dollars, the larger part of the pledge being met by the proceeds of a bazaar held by some of the New York and Brooklyn churches. Five hundred was

assumed by the Philadelphia Branch, and five hundred by the Baltimore Branch. This liberal grant widened the prospect of medical work, which hitherto had centered in a small, native building, once the Foundling Asylum of the mission, and inadequate to the purposes even of a Dispensary. One of the missionaries writing from Foo-chow said: "Miss Trask found work to her hands immediately upon arrival, and has such a field of usefulness spread out before her as is probably not surpassed anywhere;" and in regard to the estimate for the Hospital adds: "This will open a new department of work, the precious results of which no one can estimate."

The number of patients treated the first year was five hundred and eighty-four, and thirty-eight surgical operations. Miss Trask was called also to attend patients not only in the city and suburbs, but at some distance in the country. The selection of the site for the Hospital, occupied attention for one year, the erection of the building took one year more. The lot was purchased and work begun on the building in August 1876. It was completed and ready for occupancy in April 1877. The situation of the Hospital is on the large island in the river Min, near the foreign community, yet isolated a little distance to the south and west of all other for-

eign buildings. Within a radius of half a mile are not less than seven native villages. The Hospital is a two-storied brick structure. A partition, extending through the house, divides the residence of the lady physicians from the native part, the Hospital proper. Miss Trask wrote concerning it: "The building is well arranged and commodious, probably the best for the purpose in China, and in every way creditable to the Society. It is a noble building, for a noble work, and I know it will be a great power for good." As the opening of this Hospital was a most important event, we give the following condensed account concerning its dedication from a Foo-chow paper:

"INAUGURATION OF THE HOSPITAL FOR CHINESE WOMEN AND CHILDREN.

"On Wednesday afternoon, the 18th instant, (April 1877) at 3:30 p. m., a considerable number of the foreign community met together for the purpose of assisting at the opening of a Hospital for Chinese women and children, recently erected under the auspices of the American Methodist Episcopal Mission at this port. The building is a substantial, two-storied house, in every way suitable for its destined purposes. The oc-

casion was graced by the presence of His Excellency the Fantai, who was accompanied by the Salt Commissioner and the Grain Commissioner for the Province of Fohkien. His Excellency remained throughout the whole of the short opening ceremony, and manifested considerable interest in the details of the building, as also in its charitable object. After walking through its various wards, etc., the company assembled in a room which had been appropriately ornamented with mottoes in evergreen, etc., for the occasion. On the motion of the Rev. S. L. Baldwin, Mr. De Lano, U. S. Consul, was voted to the chair, and having briefly thanked the meeting for the honor done to him, made a few happy remarks, finishing by calling upon those present to join in opening the inauguration ceremony by singing the hymn, 'Thou whose almighty word,' etc., which was excellently rendered by a choir of ladies, ably accompanied by Mrs. S. L. Baldwin on the harmonium. After this, the Rev. Dr. Baldwin read a passage from the Gospel of St. Matthew, appropriate to the occasion. The Rev. S. L. Baldwin then delivered a statement of the Building Committee. He said:

"'The building is ninety-eight feet by fifty-seven. It contains in the lower story, drawing room, library, and dining-room for the resident physician; drug-room,

surgery, special ward-rooms, examining room, and waiting-room for patients, with room for native assistant. The upper story contains three bedrooms connected with the physician's residence, two large ward-rooms, bath-rooms, rooms for nurses, etc. Even with the imperfect arrangements made for Dispensary work within the Mission Compound, the lady physician has already treated over 1,200 cases, and given out probably twice that number of prescriptions. She has been asked to attend upon wives of mandarins and of wealthy persons in the city, and has made journeys to distant places in the country, administering to rich or poor, whenever called upon. With this new Hospital, she will be able to treat a large number of in-patients, and to carry on her benevolent work far more efficiently. We commend this Hospital to your sympathy, and, if need be hereafter, to your assistance and support.'

"The address was followed by prayer by the Rev. R. W. Stewart, of the English Church Missionary Society, invoking a blessing on the operations of the Hospital; after which the sacred melody, 'If I were a voice,' was sung by Mrs. Ohlinger, with a sweetness and pathos that perfectly charmed all who were so fortunate as to hear her. Dr. Beaumont was then asked to give a short address. Dr. Beaumont pointed out that Hospit-

als, from the great relief they afforded to the poorest of suffering humanity, were the best out-turns of the purest philanthropy, a word often abused in the present day; that the institution of such a Hospital as that for Chinese women and children was one of the best and most certain means, not only of touching their hearts, but also of educating the intelligence of the natives among whom we reside. Dr. Beaumont commented on the usefulness of Miss Trask's services to native women, judging from the very small number of cases in his own experience, in which he had been called to attend upon them, and ended by wishing Miss Trask God-speed on her errand of mercy. Dr. D. W. Osgood followed in the same strain, after which 'Hast thou gleaned well' was sung by the choir. Dr. Whitney, a recent arrival, then made a few remarks, when the ceremony was concluded by the choir singing the hymn, 'Jesus calls us,' etc. The Rev. S. L. Baldwin then rose to propose a vote of thanks to His Excellency, the Fantai, and his friends, which was suitably acknowledged. Dr. Beaumont proposed three cheers for Miss Trask, which were given with a *verve* and heartiness that made the walls ring again. The company were then invited to partake of refreshments, consisting of tea, coffee, and cakes, etc., which, having been thoroughly enjoyed, the party qui-

etly dispersed, greatly pleased with their afternoon's enjoyment, and wishing every success to Miss Trask in her enlarged sphere of action."

Thus under such favorable auspices, was the medical work of the Woman's Foreign Missionary Society inaugurated in China. The Dispensary was open daily for transient patients, and numbers came, so that the waiting room was filled with an audience ready to hear the words of the Missionary and Bible Reader. Dr. Trask never forgot that the chief object of her mission was to save souls. Women came from all directions, burdened with sorrows, sick in body, and almost hopeless. Mrs. Baldwin visited the Hospital daily, and talked to the patients concerning their spiritual interests, while Miss Trask administered to their physical maladies.

STORY OF THE FIRST PATIENT IN THE NEW HOSPITAL.

"The Hospital was opened! The event, long joyfully anticipated, was at last accomplished, and under auspices so favorable as to make its recollection an inspiration for times of wearying, monotonous work in after days. On the 19th the first in-patient was registered. She was a married woman, about twenty eight years of age, who for five years had not been able to walk erect. A fall, in which one knee had sustained an injury fol-

lowed by inflammation, resulted in stiffness of the joint —*anchylosis*—in a position of flexion at nearly a right angle. By operation, *resection*, the limb was straightened. A good recovery ensued, and in three months the woman was able to return to her home, sixty miles from Foo-chow. She now has a sound, useful limb. During her stay at the Hospital she lent a favorable ear to Christian teaching, and professed her faith in idols dissipated, her heart acknowledging the truth of the Gospel. Such, briefly, is the story of the *first* patient.

Mrs. Baldwin gives the following interesting account of one of her morning visits to the Hospital: "In this large, comfortable ward are several women. Here is one who has had a portion of her jaw removed, (bone and teeth) to get rid of a bony tumor. It was a serious surgical operation, and we were anxious about her a little while. But she is doing well, and to-day looks bright and contented, and interested in us. Next her on a bed is a bound-footed woman, with some trouble of the leg. She tells us she is a Minchiang woman, and she seems to know about our chapels in that region. Next are two women, one very wretched looking, lying on her face, and as she lifts her head, she exclaims, 'Now what can be done? I can't see at all!' The other woman is sitting beside her, and has a very unhappy

face. Both are eye cases. We take our seat between this bed and the next, on which is, to me, the most pitiful case of all—a poor little patient fifteen-year-old girl, small enough to be only ten years old, both of whose legs Dr. Trask amputated last Wednesday. The suffering of children is specially painful to witness. This child is a new patient, and when I went in to see her first last week, she looked frightened, but to-day she greets me with a smile. Beside her on the bed are some pictures from some of our illustrated papers. Although so small, she is betrothed, and doubtless has been for years; and I doubt not her mother-in-law feels that she sadly wasted her substance in purchasing a child for her son that has come to such affliction. She listens with an earnest face as I tell her, if she is good, all the pain and trouble will end with this world, and her face is positively bright as I tell her of the beautiful home above.

"Then I talk to the rest generally. The unhappy-faced woman says, 'We people are very wretched—haven't enough to eat or wear.' 'Yes,' I answered, 'I know many are; I am very sorry, but I fear it is because you have never thanked the One who alone can give you these things. God has been giving you Middle-Kingdom people food and clothing, sunshine and

rain, these many thousands of years, and instead of worshiping Him and serving Him, you have been giving your worship and thanks to wood, stone, and mud, made into images by men's hands.' The other woman assented, but the unhappy woman asked peevishly, 'Can you tell us what great affliction will descend upon us this year? Floods two years, and cholera last year! This year what will come?' I answered, 'I cannot tell; but this I do know, that the great and important thing is for you and me and all of us to get ready for anything that may come.' Thus we talk for some time. Presently, the Minchiang woman invites me to come and sit near her. She has something to tell me. I comply with her request, and she proceeds to tell me confidentially that she wants to follow the 'doctrines,' that there are three in her family, her husband, their son, and herself, and can we give them any work to do? I hasten to assure her that following the 'doctrine' is a work of the heart and life, and by no means is to be attempted with the mere hope of temporal good.

"After a little more kindly talk with her and the others, we go into the next ward. Some of these women have been here for some weeks, and greet me very kindly, and one (not sick, but who has a sick child) hastens to bring me a seat. On the first bed is a

woman with a terribly ulcerated leg, that Dr. Trask first feared would have to be amputated; but now there is hope that this will not be necessary. She is a pretty, bright young woman, with bound feet. Two of the women are here with sick children. The mother of one is specially attractive and pretty. She also has bound feet. Another woman has had a large tumor removed from her back. She is now nearly well, and very comfortable and happy she looks, compared with what she did when she first came here, and she can read some, and has heard a good deal of truth in these days at the Hospital, and, I hope, not in vain. Her husband says he made offerings to many gods, but all to no good, for his wife. We sit down, and I tell them of our common parentage in Adam and Eve, of the entrance of sin into the world, and of the One who can alone save us from sin. They listen most quietly and apparently with great interest. We fill up an hour with them, and then take our leave, inviting them to be seated, and they us, to 'walk slowly'—the Celestial good-by. And thus our morning at the Hospital ends.

"Recently Dr. Trask has been called to two very sad cases. One a woman who had attempted to commit suicide, because she had trouble with her hushand. She had taken probably potash. She suffered greatly,

and her mother-in-law scolded her for putting them all to so much trouble. 'And now,' said she, 'you are sick, and we'll all have to wait on you!' Dr. Trask gave her relief, but the effect of what she had taken on her stomach was very bad, and may cause her much suffering in the future. The second case was of a nice looking young woman who had been terribly cut with a knife by her opium-smoking husband. There were great gashes on her head and back. When Dr. Trask went to her, at the call of one of the family, the others would not let her touch the wounds, and she was compelled to leave without doing anything for the poor woman. The sorrows of the women of this land are indeed grievous, and they can only be lightened by the incoming of Christ Himself, who has said to all suffering humanity, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'"

A donation of two hundred dollars was received by Dr. Trask for the Woman's Hospital, from high officials of the Fuhkien province. This came to her through the United States Consul, and as it may be of interest, we give the letter.

CONSULATE OF THE UNITED STATES,
FOO-CHOW, May 21, 1878.

MY DEAR MISS TRASK: I have much pleasure in handing you herewith a check for two hundred dollars ($200), which sum has been sent to me at the instance of His Excellency, Pao Heng, Acting Governor of this

Province, as a contribution made up by various high officials of the Province, in aid of the Hospital for Chinese women, over which you so ably preside, with the request that I should forward it to you. It must be a source of gratification to you, as it is to myself, that the native authorities take so lively an interest in the good work in which you are engaged.

Wishing you great success, believe me yours sincerely,

M. M. DE LANO.

TO DR. SIGOURNEY TRASK, FOO-CHOW.

In 1878 Miss Trask wrote: "We have had almost twenty thousand deaths of natives here in two weeks, from cholera. It was an unusually malignant type of the disease. During the last quarter I have had 267 Dispensary patients, and over 500 prescriptions have been made. I have one patient here who has had her right arm amputated and I have but little hope for her. I do not think her friends will mourn very much, but rather rejoice. She is eighteen years old and lives with the parents of her betrothed husband. The mother-in-law, when she saw that the arm had been amputated, was in great distress, because now, how could the girl earn her own living? Now she can do no work, what will become of her?"

Such was the pressure upon Miss Trask that her health suffered somewhat. and she took a little trip to Shanghai, and writes thus of the journey: "On board the steamer was an educated Chinaman, the only English-speaking passenger besides myself. This gentleman is at the head of the China Merchant's Steamship Com-

pany. He is owner of several steamers on the coast. Having learned somewhat of my profession and work, he seemed to take the greatest interest in questioning me about it; wanted to know if there were in China another such institution as the Hospital for women. I told him there was another at Peking, under the superintendence of a lady. He spoke in high terms of admiration of such an endeavor to help the suffering. One day I chanced to be passing him as he sat talking with a group of Chinese officers and attendants. He stopped me to say, 'I was just remarking to my friends what a good thing it would be, if we had many professors like yourself, to teach our women the art and practice of medicine.' It was a great joy to me to hear so liberal an expression coming from one of the leading men of the Empire."

At the Foo-chow Conference held in October 1878, the following resolution was adopted:

"On behalf of the Conference Hu Sing Mi expressed the great pleasure with which the Conference had heard Miss Trask's report, and the thanks of the Conference were tendered to her by a rising vote, and the following adopted:

"Resolved, That this Annual Conference has heard with great pleasure Miss Trask's report of the work of

the Hospital and Dispensary for the past year, and that we assure her of our hearty interest in her work and our prayers in its behalf."

The following commendatory remarks in regard to Miss Trask's work in Foo-chow, China, were made by Dr. Baldwin, at the Shanghai Conference of Missionaries, in 1877 :

" I am glad to bear witness to the great usefulness of female physicians. Miss Trask entered our mission only two years ago, but by having some one to interpret for her, she began work at once, and has treated a large number of cases very successfully. At the outset she was asked to treat a case of dropsy that seemed so utterly hopeless, that I went to the friends of the patient and told them that there was no hope of effecting a cure; that all we could hope to do was to give some relief to the sufferer, who might possibly pass away in a few hours. They said they knew there was no hope of recovery, but would be grateful for any measure of relief that might be afforded. With this understanding, Miss Trask undertook the case, and treated it so successfully that the patient is still alive, and has come more than once to express her gratitude to the physician.

"One result of this is that whereas we missionaries passed through the street where this woman lives for years without attracting any other attention than that of the dogs that came out to bark at us, when Miss Trask has gone to that neighborhood the people have *risen up* to show civility to her. She has a Hospital capable of receiving forty patients, with all the necessary medicines and surgical appliances. Miss Trask has been called to attend the wives of mandarins, and to go a long distance into the country to attend poor women, and has responded to all such calls as far as possible. The whole work has a most excellent influence, and this branch of missionary service cannot be too strongly commended."

At the close of the second year of the existence of the Hospital, we find the following report:

"The institution is now in the second year of its existence. In its inauguration much hope was entertained not only that it would furnish competent appliances for the abolition, in a measure, of physical maladies, but also that new avenues might thereby be opened for ministering to the spiritual necessities of such as are without the bread and water of life. Something of what was hoped has been realized, although only a beginning.

"The whole number of out-patients registered since April 1877, is twelve hundred and eight. The Dispensary has been open five half-days in each week, with the exception of six weeks in midsummer. The number of patients admitted into the wards since the opening of the Hospital is seventy-eight. Of these twelve were children under twelve years of age; ten, unmarried girls above twelve; fifty-six, women. During the past year an efficient Christian teacher, Wong Yu Ang, has been resident in the Hospital, devoting her whole time to the instruction of patients in the wards and in the Dispensary. Her coadjutor in the work has been Mrs. S. L. Baldwin. Two services have been held daily for the in-patients. The audience in the waiting-room of the dispensary will generally average twice the number of patients, so that a registry of 1,200 indicates 2,400 to have been hearers of Bible truth. The majority of those admitted to the wards have been surgical cases, and they often acknowledge having appealed to their idols in vain vain for relief, until despair of all other remedy has driven them to the foreign physician. A perceptible progress is recognizable, over two years ago, in the confidence with which patients submit themselves to treatment. For instance, there is now scarcely one who would not consent to an operation recommended,

where formerly ten would refuse. We are glad to record that no operation performed in the hospital has been attended with a fatal result. One little girl, fourteen years of age, has been abandoned by her friends on account of being rendered a cripple for life by the amputation of both her limbs just below the knees. She has been with us since last March, and is a very sweet-spirited, interesting girl."

Miss Trask's practice was not confined to the city of Foochow. While off in the country for a little rest, she records some of her experiences. She found the helpless and the sorrowing wherever she went, and was ever ready to lend a helping hand.

Concerning a trip to the mountains she writes: "The appointed afternoons were well filled with work; and on some other days I had afterward to attend to patients, for they sometimes came long distances without knowing the time. In the mornings, sometimes in the afternoons, after dispensary work was over, I visited at their homes those who called me and were not able to come to the chapel. In this way I visited in every ward in in the city, one afternoon making a round of visits at six different places. The whole number treated was about one hundred and twenty.

There were some for whom I could do nothing; some

whom I much wished to have come down to the Hospital. One little incident occurred which impressed me at the time as very pathetic, and which serves to illustrate the deep credulity of the Chinese mind. It was night; I had just retired; a call came to go to a neighboring ward to a case very important, *i. e.*, very serious. I made some inquiries and concluded that it was probably too late to save the life of the woman, and I shrank from going out in that strange city only to be a witness at a death-bed scene. At first, therefore, I declined to go; and the messenger withdrew, but came again immediately, saying that those who had sent were very anxious that I should go, and that if I did not save life they would not cause me any trouble. Having suffered some compunctions of conscience for not going in the first instance, I prepared as quickly as possible and went. The house was that of a wealthy family. Entering the first court, I passed a crowd of men whose faces denoted solemn expectation. At one side was an unfinished coffin, evidently just being made. Candles were burning before an image on a table. I was invited to take a chair and a pipe, but I signified that I would go at once to the sick one. I was then conducted by an old man through a narrow passage to another room. There, not on a bed but on boards, lay the form of a woman very still, while

around stood an anxious group of watchers, mostly women. The still form was dressed in elegant state, and a gilded tiara crown-like rested upon her head; a veil covered the features. I approached and lifted the veil; I was somewhat prepared, and yet it was a shock to see that life had fled, and that for many hours the woman had not breathed. The face was that of one who had been very beautiful. I but touched the pale, cold cheek, and, sad at heart, replaced the covering. To this time, since my entering the room not a word had been spoken, not a sound had been heard; now one, probably her husband, came forward and earnestly asked, "Can you cure her?" What a moment it was! One last hope of her possible restoration to life sustained the hearts of all present, and a word of mine was to seal that hope with despair. "She lives in heaven," I said; "she can never live again in this world." "Never live again!" was repeated after me as if it could not be believed, and the fact so terrible to them I had to enunciate over again, and then one wave of loud lamentation swept over the assembled company. It was one of the most touching scenes I ever witnessed. As I was going away the old man who had conducted me in, went as far as the street door. In answer to my questions he told me that the day before she had been in perfect health. She had been

taken sick in the morning and had sunk rapidly; they had supposed her dead and made the requisite preparations for the coffin, and then had hope again that perhaps some life remained. She was but twenty-six, and the mother of four little children."

Work pressed upon Miss Trask on every side, and she felt that to meet the demands she must have assistance, and urged the Society to send her relief. She needed rest, but did not want to leave until some one was ready to take charge. She concluded to make a short visit to her friends in the United States, and after six years of faithful work she took a little much-needed rest. From Mrs. Baldwin's article in "Woman's Work" we take the following: "When leaving for the United States the Foochow Herald spoke thus of Miss Trask and her work: 'The approaching departure from Foochow of the gifted lady who for some years has so ably discharged her duties as superintendent of the American Medical Mission for native women and children, prompts us to give expression to the very general feeling of appreciation entertained by the foreign and native community alike for her personal character and unobtrusively good work. Miss Trask has afforded invaluable medical and surgical relief to hundreds of Chinese women and children of all classes, who but for the timely aid and pro-

fessional skill might long ere this have gone to that "bourne from which no traveler returns." Certainly no wind can blow aught but good wishes after such an unselfish benefactress.' Such unqualified praise, from a paper not eminently favorable to general mission work shows the impression for good, Dr. Trask has made in her work." Miss Trask remained but a few months here, and has just returned to China.

Appointment of Miss Julia Sparr, M. D.

The missionaries in connection with Miss Trask urged that a second physician be sent to Foochow. The North Western Branch responded to the call by sending Miss Sparr, M. D., of Muncie, Indiana. She graduated from the Michigan University, Ann Arbor, in 1877, and afterwards spent six months in practice at the Philadelphia Medical College. She was well qualified in her profession, and was an earnest devoted Christian. In June, 1878, she sailed for China, and stopped for a short time in Japan, reaching Foochow November 6. Miss Trask was very happy to welcome her, and so were all the missionaries. Their hands were strengthened, their hearts encouraged. Miss Trask writes: "Happy are we to welcome her," and Mrs. Baldwin adds: "She is

just the associate for Miss Trask, and they live together like sisters; she is really very much needed, both to share the increasing medical work, to give opportunity to make trips in the country, and also to aid Miss Trask." Another says: "We count ourselves happy in having such an addition to our workers," etc. Another: "This medical work in Foochow has been most ably reinforced during the year by the arrival of Miss Julia Sparr, M. D. By the presence of two physicians one will be able to give herself chiefly to hospital practice, the other to meet the demand in the city and adjacent country for medical treatment. Miss Sparr has already given abundant proof of her devotion and success in the treatment of patients, and of great heroism and self-sacrifice in the care of small-pox patients under quarantine in a pest-ship."

Miss Sparr took hold of the work at once, attending in the Hospital, visiting in the houses, and taking up readily any and every department of the work. Her days were busy days. When time came for Miss Trask to leave, she took entire charge. A heavy responsibility for one so recently arrived, but she proved equal to all emergencies. A new work was started, during the past year, of which she had the entire care.

"The Medical work for women in Foo-chow has

been extended during the past year, by the establishment of a new Dispensary under the especial charge of Dr. J. A. Sparr. This Branch Dispensary is in the vicinity of the South Gate of the city, and distant about three miles from the island Hospital for women and children. The large average attendance of patients at Dr. Sparr's semi-weekly visits indicates the center chosen to be favorable for a good work. The statistics for the Hospital and Dispensary for the past year are as follows: Number Dispensary patients, 1,312; Hospital in-patients, 44; surgical operations, 67; deaths, 1."

Thus the medical work for women so auspiciously commenced in Foo chow and carried on by such efficient workers, is an honor to the Society, and is shedding light and happiness in thousands of homes.

Kiu-Kiang.

Kiu-Kiang, the headquarters of the Central China Mission, was opened as a Mission Station in 1868. It is in one of the largest and richest provinces in China. The city has a large population, and is surrounded in every direction by towns and cities, nearly all of which can be reached by river or lake, so that the regions beyond are accessible to the missionaries. It was con-

sidered a good center for woman's medical work, and missionaries making a plea for a medical lady said: "We are satisfied that money and strength put in this department of work, will eventually bring a rich harvest to the church, and will win the respect and confidence of the people." The Woman's Foreign Missionary Society entered Kiu-Kiang and opened a boarding school early in 1873, and very soon sent a medical lady to occupy the field.

Appointment of Miss Letitia Mason, M. D.

Miss Mason of Normal, Illinois, was the first medical representative of the Cincinnati Branch. She graduated in medicine at the Woman's Medical College in Chicago, February 1874. She was enthusiastic in her profession, but the body was not equal to the brave spirit. She sailed in company with Miss Trask, M. D., from San Francisco October 5th, 1874, for China, and reached her destination in December. The missionaries of the Parent Board and of the Woman's Foreign Missionary Society welcomed her most joyfully. She lost no time in getting at her work. There were doors ready for her to enter. In a letter written soon after her arrival, she says: "I am wonderfully in love with my

work here, and am perfectly contented and happy." She was soon called to attend at the homes of the women, and gives the following account of her first professional visit:

"One pleasant afternoon just as I was preparing to go out, a rather fine looking Chinaman came asking for the doctor. His only child was ill, and would I come and see it? Miss Howe accompanied me as interpreter, so ordering our sedan chairs, we were soon seated and lifted upon the shoulders of two coolies, and the man leading the way, we followed. Into the dirty, narrow, filthy native streets we rode, through the great iron gate of the city, through yet dirtier streets, so narrow that a man with both arms extended could reach each side. Soon the coolies stopped; our chairs were lowered to the ground before a low one-story house. We entered, passing through a half dozen little rooms, possibly 8x10 feet, with no floors, windows, stoves, or much of anything, and finally came to the sick room It, strange to say, had a window just large enough to contain two panes of glass. In the center of the room, propped up in a native cradle, sat the baby, near by were the mother, grandmother, and all the friends. The babe was an only child, but even that fact did not explain the cause of the deep anxiety manifested; it

was a boy! As we entered, the mother came forward to meet us, but experienced considerable trouble, as she was quite fleshy and was obliged to balance herself on feet scarcely three inches long. After a few minutes conversation we departed, leaving some medicine for the child." Miss Mason writing to the Cincinnati Branch at the end of her first year said:

"During ten months only, has medical work for women been established at this point, and in so short a time of course, no great results are possible. A dispensary has been opened and two hundred patients have received treatment. Some have been seen only once and others have been under the physicians immediate care for several weeks. Men, women and children have come, and diseases various in nature have demanded care, although those of the skin and eyes greatly predominate, owing doubtless to a lack of cleanliness, proper food and to their modes of living. The Chinese are very susceptible to the action of medicine and diseases of even long standing usually yield to appropriate remedies. We believe medical aid is the wedge which shall give entrance to many homes and hearts."

Miss Mason felt very much the need of a hospital. In May, 1876, the Cincinnati Branch appropriated $4,-

700 for building and furnishing one, but on account of the failure of Miss Mason's health and her return home the project was for the time abandoned. Here is the account of another of her experiences in visiting the homes of the women :

"I can tell you a very encouraging story of medical work here this spring. Dispensary practice has greatly increased, and those who come for treatment seem to have much confidence, and are far more respectful than formerly. Very frequently do patients come for whose sakes I long for a hospital. Very many eye diseases promise cure in a hospital ; but surrounded as these poor creatures are in their homes, little can be expected. Their houses, made of mats, through which rain and sunshine alike enter freely, damp earth floors, windowless walls, no ventilation, no comforts, and possibly twenty persons living in one small room,—all these offer many obstacles to recovery."

"A few days ago a boy came, most urgently begging the doctor would visit his mother, whom he feared was dying. The rain was falling in torrents, and I was not strong, but somehow could not resist the boy's earnestness. In a few moments the drops fell pattering upon my sedan chair-top, as I was carried along the narrow, dreary streets. The woman lived at the farther extrem-

ity of one street, which we young ladies remembered particularly, because nowhere else were we treated so rudely, or greeted with such vile names. Never before had I been asked to visit there. Miss Hoag and myself have sometimes gone down that street with no other object in view than that of allowing the people to become familiar with our presence, and learn that we were not the 'foreign demons' whom they delight in believing we are. Was there not a little encouragement, then, in being asked to enter one of their homes? The chair rested before a little mat-house, whose frail walls reminded me of the poetical expression of the child, 'Holes in the roof for the stars to shine through.' A number of women met the chair, and at once I was ushered into the inner room. I found myself surrounded by as many women as could be tightly crowded into the small space, each eagerly watching any movement of the doctor. Leaving some medicine, and urging the necessity of the woman's remaining in bed for several days, I departed. Not long after the poor old lady walked over to my house to return thanks for recovery. Since then, that famous street, *Sim Ben Shan*, has been strongly represented in the Dispensary daily, and the chorus of voices that formerly greeted us has been growing fainter. One remarkable circumstance con-

nected with that visit, was the fact that there were no tablets for worship nor any idols to be seen in the house. It was the first heathen home I had entered containing neither. Six months ago the man expressed a desire to join the church, and I wondered if there were any connection between that once expressed wish and the absence of the household gods."

"On the way to this house we passed an idolatrous procession. The beating of gongs, the exploding of guns and fire-crackers, announced the coming of two paper-boats of gay colors, borne upon the shoulders of four men, followed by other bearers carrying paper horses and burning incense. The Goddess of the Heavenly Flowers (the small-pox) was brought to the city a few days ago that the people might intercede with her for safety from the dreaded disease. On seeing that procession, I at once thought that at the river's bank their paper horses and boats were to be burned, that in the spirit-land they might aid the goddess in returning to her home, north of the Yangtse River. The Chinese are full of superstition. Not long ago a woman begged to know if it were indeed true that some departed spirit was haunting her and causing her illness. She was very timid and hesitated long before she would consent to my examining her lungs; for the na-

tives say we have a mirror which we hold before their hearts, which causes them to forget their homes and friends and to neglect their daily worship before their idols."

The work to which Miss Mason had given her time and strength proved too much for her, and in July the following year she was seized with fever peculiar to the climate, and was ill for several weeks. She took a trip to Shanghai hoping the change might be beneficial. After her return to Kiu-Kiang she wrote to the Corresponding Secretary of the Cincinnati Branch, that after receiving treatment from one of the best physicians in Shanghai, she was much improved, but it was possible she might be compelled to leave. The following extracts from her correspondence will show how reluctant she was to sever the ties that bound her to China. "Now that I am able to see patients without an interpreter, and now that the battles of introduction are fought, and medical work established and looking so promising, the thought of leaving is indeed crushing. If it seems best to you, do not take any action regarding my coming, until I can say positively; but pray with me that the Father will give His strength, and grant recovery if it be His will." Again: "It nearly breaks my heart to have word sent to America about

my poor health. If I knew that possibly in a few days I should be laid within the little walled enclosure under the shade of yonder old vine-covered pagoda, I could not feel more utterly sad than at the thought of leaving work here." Miss Mason grew worse and was compelled to leave the home of her adoption, expecting to go to Peking to consult with Miss Combs ; but she was unable to take the journey, and was advised to leave for the United States at once. This she did, and upon her arrival in San Francisco she commenced to improve. Her return was a bitter disappointment to her and to the Branch sending her out. She is now living in Chicago the wife of Dr. Quine.

Mrs. Strittmater (*nee* Miss Combs) then in Kiu-Kiang, took up the work where Miss Mason dropped it. She treated many cases both in the city and the out-stations. She was of invaluable help not only in a medical capacity, but under all circumstances, notwithstanding the demand of her family upon her time. She held the work bravely until the arrival of help.*

*Since writing the above Mrs. Strittmater has returned to the United States and buried her husband. She is now practicing medicine in Denver, Colorado.

Appointment of Miss Kate C. Bushnell, M. D. to Kiu-Kiang.

Miss Bushnell of Evanston, Illinois, was accepted as a medical Missionary for Kiu-Kiang at the General Executive Committee meeting held at Chicago, May 1879. She was very thoroughly prepared for her work. She graduated at the Chicago Medical College in February, 1879. She was for a time in full charge of the hospital for women and children in Chicago, and spent three months in the "Eye and Ear Infirmary." Previous to her graduation she spent two years in the office of one of the prominent physicians of that city in the study of nervous diseases. She was energetic and devoted. On October 25th, 1879, she sailed from San Francisco and reached Kiu-Kiang on the evening of November 10th. Work was ready for her. Soon after her arrival she wrote:

"I am very busy getting settled, arranging my medical outfit, studying the language, and am happy in the prospect of my work."

From accounts just at hand, we learn that Miss Bushnell has gained quite a notoriety throughout the city of Kiu-Kiang. Early in the summer the mission premises was broken into by robbers, and the gate

keeper nearly killed by them. His nose was cut lengthwise, leaving a gaping wound, extending from forehead to mouth, and very deep. One of the missionaries says: "He was a terrible sight, as he came in the house, covered with blood, and screaming with agony. Dr. Bushnell took immediate charge of him, tied up the arteries, sewed up the nose, dressed the wounds, and he was made as comfortable as possible. We sent for the officials, who were extremely delighted with the Doctor's work in sewing up the nose. They thought it the most wonderful thing they had ever heard of. The idea of making a seam in one's flesh was entirely new to them, and they were highly pleased. The Chinese we learn, have reported it all through the country, that she raised the man from the dead. The *Er-fu*, or chief officer of the district, was so delighted that he pinned his faith to Dr. Bushnell at once, and sent his old grandmother to have her sore eyes cured. A few days after he asked if he himself might come and have his hand doctored, but we replied that she only practiced among women and children, and referred him to the English physician, who practices among the Chinese, but his reputation has been cast into the shade by the wonderful cure of the gateman."

Of some of Miss Bushnell's first experiences we copy

the following from "Woman's Work" published in China:

"It would be a difficult matter to make any general statement as regards the virtues and failings of the Chinese patient, except that Christianity would benefit any and all of them greatly. We receive indiscriminately from them glowing compliments, tearful gratitude, indifference, distrust, and even insult, and their conduct towards each other is as variable as towards the foreign physician. Some patients who have obtained relief at our dispensary have hardly been restrained from bruising their heads as they beat them on the floor, as an expression of abject humility and hearty gratitude. Occasionally we are compelled to remind a patient that we expect all who enter our house to behave in a courteous manner. Frequently we are even obliged to call the gate-keeper to show some unruly man off the premises. A woman brought her sister to me, begging me to do something for her, fearing lest she should go blind. After examining the eye, I said I thought I could cure it, providing the woman, who came from the country, remained in town a few days. At this suggestion, the importunate sister suddenly changed her manner and, whilst abundantly able to do so, would not consent to give her sick sister rice and a bed for a few

days, although she knew blindness must ensue if she returned to the country.

"Again I have seen children and friends mourned for most deeply when overtaken by misfortune or death; and as touching a picture of devotion as I can remember ever to have wittnessed, was that of a heathen young man tenderly nursing his sick mother.

"One of my first patients was a woman whom I cured of a troublesome disease, and she seemed exceedingly grateful. A few weeks afterwards she came to me with a very bad eye. One glance was sufficient to show me that it could only be cured by recourse to surgery. I suggested an operation, and without a second thought she consented to have it performed then and there. Knowing the natural timidity of the Chinese where the use of the knife is concerned, I proceeded with the utmost dispatch. Unfortunately the patient yielded very slowly to the influence of the anæsthetic, and just as I was hoping to begin the operation she exclaimed: 'I'm afraid! I'm afraid! I want to go home!' We tried to hold her still by gentle force, but this move on our part evidently suggested a new idea to her mind. She struggled violently, and we were finally obliged to relinquish our hold. Towels, pillows, sponges and instruments, were scattered in every direction as she sprang

up, crying out, 'It is one of your tricks! Everybody says you are leagued with evil spirits!' And then began a series of angry screams and abuse, that was intended for the whole neighborhood to hear, as well as ourselves. The more she scolded the angrier she became, until her language was something appalling, and when she went away she proclaimed our supposed trickery to the whole community as she slowly went down the street."

"Although we have no hospital building as yet, and are obliged to use a room in our house for drug-room and dispensary, we have not been without in-patients, which we have accommodated in an empty apartment, or on the verandah of our house. The largest number of patients I have had on the premises at any one time was eight."

"A small boy whom we had tried to benefit by medicines and nursing, had become greatly attached to the 'Foreign Misses.' But one day I went on a trip up the river, and it so injured the feelings of the boy, that he packed up and departed with all haste, saying: 'She does not care whether I get well or not.'"

"It was the middle of November 1879, when I arrived in Kiu-Kiang. Acting under the advice of others, it was not my intention to begin practicing until I had de-

voted a year to the study of the language. I made every effort at first to avoid patients, but the time came when sympathy and inclination overcame my decision, and I began a practice which has steadily increased from month to month. During the first quarter of this year, the dispensary books record thirty-two patients, and two hundred and forty nine prescriptions, while during the following July alone, I saw one hundred patients, and dispensed over two hundred prescriptions."

Miss Bushnell since then has been ill with nervous prostration, caused by anxiety and overwork, but a trip to Shanghai had somewhat improved her health. In a recent letter from Kiu-Kiang to the author the writer closes by saying:

"Our work here is very encouraging. The medical work is winning its way to the hearts of this reserved people as nothing else could do. Dr. Bushnell is working much too hard. She sadly needs help. Pray for us, and pray for medical workers most of all. Can you not stir up some of our girls to this all-important work? Do send us help."

Can the young women of our church read this appeal for help and be unmoved by it?

In four large and important centers of that great heathen country, has medical work for women been sucess-

fully carried on, and we look upon it as one of the most important missionary agencies of the present day. God's blessing has signally marked these efforts both in India and China, and we hope the day is not far distant, when in every heathen land the medical missionary will be a welcome visitor.

Medical Educational Fund.

Very special attention has been given by the North Western Branch to the medical education of Missionary applicants. A Medical Educational Fund has been supplied from sources outside of regular contributions, such as the sale of photographs of Missionaries, mite boxes, collections at camp meetings, etc., by which, several young ladies now on the foreign field have been aided.

This matter is in the hands of a Standing Committee, of which Mrs. A. J. Brown of Evanston is chairman. From the last report of this Committee we make the following extract: "Two young ladies, one of Michigan and one of Indiana, have presented themselves as candidates for a medical course. They come highly recommended, and will enter a medical college this fall either at Ann Arbor or Chicago. The cost of maintaining each one is about three hundred dollars, and this work we lay upon the hearts of friends. We have hitherto been so fully sustained that we have great comfort in believing our confidence is not in vain."

Miss Jose M. Copp, M. D.

This sketch of medical work would be incomplete without reference to Miss Jose M. Copp, M. D., who was under appointment to India, but who, soon after her graduation, was called to her heavenly home.

Miss Copp entered the medical college at Ann Arbor, Michigan, in October, 1871. At the close of the college term she went to Chicago and spent some months, attending medical lectures, and hospital practice. She then returned to college and received her diploma in 1873. She was a good student; habits of application, and a strong religious character combined to make her a thorough medical student. Her health somewhat feeble, she went to her home, hoping that a few days of rest and quiet would restore her. She grew worse, however, and took a trip west, but this failed to give her relief, and she returned to her father's house in Plainfield, Michigan, to die, in holy triumph, February 8th, 1874. She was consecrated to the work in India.

Miss Alice Jackson.

At the General Executive Committee held in Chicago May, 1879, Miss Jackson of Ohio was accepted as a medical candidate for the foreign work. She seemed endowed with peculiar gifts, and had decided convictions in regard to her call to the Master's service as a missionary. She was sought for to enter the South American field. She was about entering on her second course of lectures in the Philadelphia medical college, when she was seized with typhoid fever, which baffled all medical skill, and early in the fall of 1879, she passed away, leaving a beautiful testimony for her Savior.

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Medical Missionaries.

Since the organization of the Woman's Foreign Missionary Society of the M. E. Church, the following eleven Medical graduates have been sent to foreign lands, five to India and six to China:

INDIA.

Miss Clara Swain, M. D.—Appointed 1869; home residence Castile, New York; foreign residence Bareilly, India; Graduate of Woman's Medical College, Philadelphia. Supported by New England Branch.

Miss Nannie Monelle, M. D.—Appointed 1873; home residence New York; graduate of Woman's Medical College, New York. Supported by New York Branch.

Miss A. Julia Lore, M. D.—Appointed 1874; home residence Auburn, New York; foreign residence Cawnpore, India; graduate of Ann Arbor Medical College. Supported by New York Branch.

Miss Lucilla H. Green, M. D.—Appointed 1876; home residence Pennington, New Jersey; graduate of Woman's Medical College, Philadelphia. Supported by New England Branch. Deceased.

Miss Henrietta B. Woolston, M. D.—Appointed in 1878; home residence Vincentown, New Jersey; foreign residence Moradabad, India; graduate of Woman's Medical College, Philadelphia. Supported by Philadelphia Branch.

CHINA.

Miss Lucinda L. Combs, M. D.—Appointed 1873; home residence Philadelphia; foreign residence Kiu-Kiang, China; graduate of Woman's Medical College, Philadelphia. Supported by Philadelphia Branch.

Miss Sigourney Trask, M. D.—Appointed 1874; home residence Spring Creek, Pennsylvania; foreign residence Foo Chow, China; graduate of Woman's Medical College, New York. Supported by New York Branch.

Miss Letitia Mason, M. D.—Appointed 1874; home residence Normal, Illinois; foreign residence Kiu-Kiang, China; graduate of Woman's Medical College, Chicago. Supported by Cincinnati Branch. Returned to United States.

Miss Leonora Howard, M. D.—Appointed 1877; home residence Grand Rapids, Michigan; foreign residence Tientsin, China; graduate of Ann Arbor Medical College. Supported by North Western Branch.

Miss Julia Sparr, M. D.—Appointed 1878; home residence Muncie, Indiana; foreign residence Foo Chow, China; graduate of Ann Arbor Medical College. Supported by North Western Branch.

Miss Kate C. Bushnell, M. D.—Appointed 1879; home residence Evanston, Illinois; foreign residence Kiu-Kiang, China; graduate of Woman's Medical College, Chicago. Supported by North Western Branch.

THE ISABELLA FISHER HOSPITAL AT TIENTSIN, CHINA.

SUPPLEMENT

TO

MEDICAL WORK

OF THE

WOMAN'S

FOREIGN MISSIONARY SOCIETY,

METHODIST EPISCOPAL CHURCH.

MRS. J. T. GRACEY.

1888.

WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH,
BOSTON, MASS.

Preface to Supplement.

NEARLY twenty years have elapsed since the Woman's Foreign Missionary Society of the Methodist Episcopal Church sent its first medical representatives to India and China. Since then Japan and Korea have opened their doors. In these years the work has progressed to such an extent that it seems almost impossible to meet the constantly growing demands. Through the agency of woman's medical work, prejudices have given way, the confidence and favor of the people have been won, and many brought to a saving knowledge of the truth. Much has also been done to aid native women in acquiring some knowledge of medicine.

The small volume entitled "Woman's Medical Work in Foreign Lands," covered the history of that work during the first decade, from 1869 to 1879. The following supplementary pages present in outline the continuation of the work from 1879 to 1889, the whole forming a brief sketch of the first twenty years of this important branch of the Society's work.

It is not possible to trace the more remote results of this work in the inspiration and aid it has given to

similar forms of benevolent and christian labor in the lands where it has been conducted. Some of the collateral developments are of great interest. The Society entered upon this work when the field was absolutely new and untried. The situation is now greatly changed, and the medical aid of competent lady physicians has come to be largely in demand.

In the city of Agra, India, a medical school has been established with classes for women. This Institution was founded in 1884 by Dr. Hilson. Although belonging to the Government, it is under Missionary direction, presided over by Dr. Valentine. Some of the girls from our Mission Schools have been received, and prosecuted their medical studies here. A Hindu widow, one of the best teachers in our Moradabad school, passed her examination for this college, stood first in her class, and received a "Lady Ripon Scholarship." What a marvellous change in sentiment, that a Hindu widow could be given such prominence!

Lady Dufferin, wife of the Governor General of India, during her residence in India was very much interested in helping the women of that country. From the great necessity for medical aid for the women, she conceived the idea of forming a "National Association for supplying female medical aid to the women of India." The necessity of such an organization was

apparent to all conversant with the facts. Lady Dufferin thought a large and sustained effort of an unsectarian and national character should be made to stimulate female medical education and provide facilities for the treatment of native women, by women.

This National Society was founded, and has its branches all over the country. Its plan is to give medical tuition to female students, medical attention to women patients, and to supply trained nurses. There are hospitals where these nurses may be trained, colleges where a three years' medical course is given in the vernacular, and degrees given to those who pass the required course of study in English.

The Society has received handsome donations, a large amount being contributed by native gentlemen. Only Christian girls, educated in mission schools, were found prepared to avail themselves of the help offered by this fund, and the Trustees of the Fund gladly take all the promising girls that are sent from the different missions, for they find it difficult to get Hindu and Mohammedan women to undertake the study. These girls are pledged to serve the association that pays their expenses, for a term of three years, after which they can go into private practice if they so desire.

These are but indications of the wide-spread indirect results of the medical work among women by

women, throughout this vast country, which it will be borne in mind, was inaugurated by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, under Miss Clara Swain, M.D., the first woman graduate of medicine sent to Asia. This work will greatly help to revolutionize the homes of the East. "The good beginnings grow."

INDIA.

BAREILLY.

In the year 1881, we find Miss Clara Swain, M.D., in Bareilly, her chosen field, after an absence of nearly four years in America. With devotion and energy she readily took up the work which she had reluctantly laid down in order to secure rest.

In her first Annual Report she says: "There have been nearly twice as many patients treated at the dispensary as any previous year. The city practice has been quite as large as we have been able to attend to, and there have been a number of calls to go to out-stations. Some of our visits to these out-stations have been most interesting, because of the opportunity given us to tell the story of the Lord Jesus to some who have heard it from our lips for the first time.

She speaks of her assistants as having given very faithful service. The statistics are as follows: Hindu patients 3936, Mohammedans 1151, Christians 889, Europeans 15, a total of 5991, with 11,840 prescriptions compounded.

This work continued to increase in interest and importance from year to year. Miss Yerbury, who had been such efficient help, and who had given the morning Bible Lessons to the patients, left for Madras, to complete her medical course. Miss Swain says:

"I have not in any former years received so many expressions of gratitude from native patients, especially poor ones, who were unable to give any pecuniary compensation for their treatment, but have managed to bring some little gift after their recovery. One poor woman to-day brought an offering of oranges, almonds and raisins, saying she was poor, but she did want to give something for the benefit she had received."

"I have just had an interesting case of a high caste Hindu woman, who has been fasting for eight months on account of the death of the head of the family. He was one of the leading men among his caste and of considerable wealth. Since his death all the women of his family, including distant relations, have taken food once in twenty-four hours only, and then very little at night. While they have been thus fasting themselves, they have been feeding the poor daily. At evening, when on my way to see my patient, I have noticed the poor on both sides of the street leading to the house, receiving their food from the household servants. I did not count them, but should say there were as many

as forty or fifty. The woman I was called to treat had been to the Ganges to bathe and perform some ceremonies, had taken a severe cold, and was dangerously ill. She begged me to give her something to cause her death. She said she was not afraid to die, but that she could not suffer such pain. I asked her if she would take liquid medicine. She said "Oh! no." "Will you take powders?" "No," was again the answer. "How can I give you medicine, then?" "Oh, I will take medicine that can be applied externally." "But," I said, "that will not be sufficient; you are very ill, and if you will not take either medicine or food I don't see that I can do much for you." Her son, who was standing by, said "pray come to see her as your presence will be of some help to her." I went, as he desired, the next morning, and found her still suffering. An old man, a relative of the family, sat by her. He said to me "I think she will take dry medicines this morning, if you can say truthfully that there is neither wine or beef in them." I said, "I have treated Hindu women for several years here in Bareilly, and I assure you that I have never put either beef or wine in the dry medicines I have given them." Their confidence began to increase, and I at once prepared a powder, and asked her to take it before me. She did so, and from that hour never refused to take any medicine I

wished to give her, but she could not take food on any account, as the time of her fast had not expired. I attended her for ten days, during which time she may have taken a pint of milk, but not more. I have never witnessed such self-denial as exists among some of the high caste Hindu women. This one seems to have led a very pure and holy life according to her religion. We have had many opportunities for sowing precious seed during the year, which we have endeavored to improve faithfully; leaving the results with Him who has taught us to "sow beside all waters."

Rebecca Gowen, after eleven years of faithful service, left Bareilly and went to Nainee Tal, where she did valuable work. In the year 1883 over eight thousand patients were treated, over a hundred thousand prescriptions prepared, and over six hundred dollars received in fees.

The next year Miss Swain says, "During the past six months it has been our lot to care very often for the dying, and to point the bereaved to Him who is able to make sorrow a blessing. Many of our hospital patients come from distant villages, twenty and thirty miles away. We have had opportunity to give the gospel to thousands.

"In some instances we have been able to visit in their own homes those who have been patients in the

hospital, and speak to them words of comfort. One of these visits we can never forget. A little boy about two years of age, who had been my patient since he was a few months old, was brought to the hospital one morning, and after a few hours died. He was the last of five children. The grief of his parents was terrible. No language can describe the hopeless lamentations of his mother, or the looks of desolation upon her face. We tried to comfort her, but to no purpose. Some time after when she had gone to her home, I went to see her, taking with me another person who knew the woman and her sad history. When we sat down, she began to tell us about her boy, and we said, we will tell you where he is now. So we began to describe to her the beauties of the New Jerusalem. As we were telling her, a look of intense eagerness came over her face, and she said: 'How do you know this, what proof have you.' We said, God has told us, and we will read it out of the book he has given. Then the woman said, 'Let me call my mother-in-law that she may hear also.' So the mother and father and grandmother of the little boy all sat down before us, and listened eagerly while we read and talked to them of the place into which their treasures had been gathered. It was worth the journey to India to have witnessed the way in which that mother listened to the comfort we had to

give, and we are earnestly praying that the light which has begun to dawn in her heart, may grow brighter and brighter, unto the perfect day."

But no record of the days of anxiety and care which were spent in ministering to the wants of the great number of children and women can here be given. Out of the thousands treated, a great majority were relieved of physical ailments, and good seed sown in the hearts.

After fifteen years of devoted service, Miss Swain severed her connection with the society, to the great regret of all. A very urgent and important call having come to her from a Native Prince, as we have already intimated, which, after prayerful consideration, she accepted. The following is her own account.

A LETTER FROM DR. SWAIN.

"In February last a native gentleman, secretary to his Highness the Rajah of Khetri (Rájpootana), called on me in Bareilly, and asked me if I would go to Khetri to visit the Ráni (wife of his Highness), if I should be officially sent for. He said he had visited several lady physicians before coming to me, and had learned of their ability and success, and was taking his report to the Rajah. He could not tell which one of

the number would be chosen by his Highness. I did not suppose I should ever hear from him again; however, I told him that if I should be sent for, I could arrange my work so that I could spend a month with the Ráni according to her desire.

"About the first of March I received a telegram from the secretary, asking me to be ready to leave for Khetri in ten days. I arranged my work as I had promised, and on the ninth day, the secretary arrived to escort me. He wished me to take an English nurse, my cook, and any other servants necessary to my comfort, saying that I was not to regard the expense. So I thought I should be justified in taking a Christian teacher (a native), and a young lady friend as companion, for the secretary told me there were no English or Europeans nearer than the railway station, seventy-two miles away. There were seven of us, beside the escort. When we reached the end of our railway journey, we found very elaborate arrangements for our transport across country. First, there was a camel chariot, drawn by four camels; two palanquins, carried by seventeen men each; two riding horses; and a few miles out, two huge elephants joined our caravan. Oh! yes; there was also a very unique conveyance, called a *rath*, drawn by two beautiful white oxen. This was for the two native women. There were over

one hundred men servants sent for our service. I need not tell you that this was a very novel and enjoyable journey, though it was very tiresome and slow. The men frequently brought us hot milk and sugar, when we stopped to rest; for with all our different conveyances, and the changing from one to another, there was not much comfort. Our chariot did not have easy, pliable springs like a home carriage; the elephant shook us up and down, and when we were in the palanquins we were swung as in a hammock, and fearfully shaken. But like all things our journey had an end, and in due time we were safely housed in a tent in Khetri, where we remained until April 20. After I had been here about two weeks, and the Ráni showed signs of improvement, his Highness proposed to me that I remain as physician to the women of the palace, and open a dispensary for the women and children of the city and surrounding country. This was most unexpected, and required much thought and prayer, before I could decide to leave my work in Bareilly, and the Society which had cared for me so many years; but each day, as I became more acquainted with the people and saw the grand opening for mission work, a field comprising millions of people with no missionary or religious teacher in this part of the country, I began to see the hand of the Lord in bringing us here, and the more I prayed the more I saw that the Lord was in it all.

"A missionary or religious teacher would never be called here, for the people are Rájpoots, very religious Hindus. I do not think a missionary would be allowed to preach in the streets or bazaars here; but we go among the people in a quiet, unobtrusive way, doing good to their bodies and praying God to bless their souls. When they call us to their houses in sickness, we can speak a word for Him in whom we trust, and recommend them to search after Him.

"Then we thought we would try and get hold of the children. I spoke to his Highness, asking if we might be allowed to open a school, and to our great pleasure, he gave full consent and said he would use his influence to induce the people to send their daughters to us. So now we have eighteen bright little girls coming to us every morning. The Rajah gives them a seer of wheat flour each day, to encourage their attendance, this being equal to what they would earn as a day's wages. The girls come to our house, and the young lady who came with me as companion has been engaged by her Highness the Ráni, to teach her and some of her court women.

"We find the Rajah and Ráni most interesting and good people, noble and generous, and so kind that we can hardly realize that they are heathen. Oh, if we could be the means of bringing them to Christ! Will

you not join us in the prayer for their conversion? All things are possible with God. I am sure there is some one here to be saved by our coming.

"We are quite alone; there is only one English-speaking person here beside ourselves, and he is a Hindu priest, a very good man in his way, but he needs Christ sadly.

"We brought a quantity of religious books, portions of the Bible and our hymn-book, all in the Hindi language, and these we distribute as we have opportunity. I suppose there are more than thirty persons here singing our hymns already, for we have taught them to any who would learn. Some of them are very popular, and the singing women of the palace sing them to her Highness every evening. The Rajah has a little girl, the only child, two years and a half old, and she has learned parts of several hymns and sings them very sweetly. The Ráni says our hymns are purer than theirs, and she likes them much better. Think what a change for good this is, for some of their songs are so vile that we would not think of listening to them! Now Christian hymns reach every woman in the palace and are sometimes sung before his Highness. We often find that we can sing religion to these people when we cannot preach it openly. No one of our missionaries has before had the opportunity of carrying the gospel into the very heart of royalty."

Remarkable success has crowned her efforts. At the recent session of the General Executive Committee held in Lincoln, Nebraska, Miss Thoburn paid a fine tribute to Dr. Swain, after which the following appreciative resolutions were adopted. The resolutions were presented by Mrs. Nind.

"WHEREAS, We lovingly remember the services rendered by Dr. Clara Swain, our pioneer medical missionary, and rejoice in her present work; therefore,

Resolved, That we, as a General Executive Committee, send to her our Christian greetings in the words of the Apostle, "Grace, mercy, and peace be multiplied unto you."

Resolved, That Miss Thoburn be requested to forward a copy of this resolution to Dr. Swain."

Dr. Swain's work in Bareilly was taken by Miss Mary Christiancy, M. D. She had been appointed to Moradabad, but so important was the work in Bareilly that it seemed necessary to transfer her. Miss C. was sent out by the New England Branch. Her home was in Washington, where she had a position under the Government. She studied and graduated at the Woman's Medical College, in Philadelphia, after which

she had considerable experience in the New England and Staten Island Hospitals. She was well prepared for her work, and is considered very efficient.

In her first report, she says: "This has been a broken year owing to the changes caused by the resignation of my predecessor. The hospital and dispensary work seem to me the more hopeful part of our work. When the women come, they bring all the female members of the family, and throwing off all restraint, enjoy talking freely to us. This year, over ten thousand patients have been attended to in the dispensary."

In 1887 Miss C. reports over eight thousand patients in dispensary, a decrease on the previous years, and says in explanation, that the usual epidemic of malarious fever had been milder, and while cholera had swept over some parts of the country, Bareilly had been exempt.

Miss C. closes her report by saying: "When these women come to the dispensary, saying: 'I have been walking since long before daylight to come to you for medicine,' or, 'Having heard of you, I have come twenty, forty, or fifty miles, to show my child and get some medicine for him.' Then I feel that our medical work is a blessing to this people, and I long for the day when we shall have an itinerant medical service."

Miss C. writes again: "While the medical work cannot make much display, the hospital and dispensary at Bareilly has held to its own record in aid of the sick and suffering."

MORADABAD.

In the year 1880, the Medical Work of this station was placed in charge of Mrs. Monelle Mansell, M.D. Miss Woolston, M.D., who had been at work, having failed in health and was compelled to return home.

Mrs. M., in her report for the year, says: "The dispensary has been crowded daily. In July, there was an epidemic of cholera of a virulent type, which lasted three weeks, and which carried off thousands; from thirty to a hundred dying daily. This produced a panic. Europeans fled to the mountains for safety. Natives ran to the jungle, or rushed to bathe in the Ganges, or sacrificed kids, goats, or buffalos to the goddess Kali. At this time, the municipality sent me Rs 200 ($100) for the purchase of cholera medicine, thus recognizing the importance of the work done at the American Mission. Religion has been taught on every opportunity. I have printed upon small white envelopes, in Hindi and Urdu, texts or sentences of scripture, and every dose of medicine carried out of the dispensary is enclosed in one of these envelopes, and these messages have found their way into thousands of heathen families. In the dispensary 11,470 patients

have been treated, 211 in their houses, and over twenty-one thousand prescriptions compounded. Jane Plumer and Shullak have rendered most efficient help, and I could not have done the work of the year without them."

For two or three months of the next year malarial fever prevailed to an alarming extent, and many died. Mrs. M., writing again, says: "Although this dispensary is justly popular, and many gladly avail themselves of its advantages, still there are those who prefer to die, rather than leave their homes for medical assistance, and there are many husbands who would prefer to see their wives *burned*, than allow them to risk the disgrace of being seen outside the zenana."

During the following year, a new dispensary was secured in another part of the city, near the principal markets, and the number of patients greatly increased by the change, which was more convenient. More than ten thousand received medicines; and about two thousand were treated in the city and villages.

In the year 1885, Miss Christiancy, M.D., went to Moradabad and took up the work which had been carried on for some time by the native assistants so faithfully.

The records show over fourteen thousand patients treated, including the students in both Boarding Schools, but as the need was so imperative for a physi-

cian in Bareilly, Miss C. was removed there, and the native assistants, with the aid of Dr. Butcher, who gave his counsel and help, the work was kept up until the arrival of Dr. McDowell, who was sent by the Philadelphia Branch. She took a four years' course and graduated at the Woman's Medical College, in Philadelphia, with honor. She then practiced a year in the Woman's Hospital, subsequently took a special course in diseases of the Eye and Ear, and went out thoroughly equipped in her profession. Miss McD. entered with enthusiasm upon her work, and in her first report, says: "As I turned over the leaves of the dispensary books, when making the statistical report, I saw before me, not simply figures, but the suffering women they represent, and my heart yearned to take them into the presence of the 'Great Physician,' that their worse than physical blindness and pain might be relieved. Early in the year I was obliged to leave the work entirely in the hands of the native assistants, and go to Central India, to attend the Maharani (queen) of Punna. This queen is the same who some years ago sent a message through Miss Beilby to the queen of England asking for medical help for the women of India, which appeal led to the inauguration of the Lady Dufferin movement. Dr. McD. spent some six weeks in attendance upon her Majesty, and was enabled to do much good.

CAWNPORE.

The first regularly organized medical work in Cawnpore began February, 1885. Miss Laura Hyde, M.D., of Clifton Springs, N.Y., was sent out by the New York Branch, and sailed for India October 20, 1883. Miss Hyde had made thorough preparation for her work. She had spent some time in the Sanitarium at Clifton Springs, with Dr. Foster, then went through a regular medical course, and graduated at the Chicago Medical College. She found much to do in organizing and developing a new work. A home had to be established, which occupied much time, and before this could be accomplished, work pressed upon her on every side. Women came bringing their children for treatment. Miss Hyde, in her first report, says: "The work has been almost entirely in the zenanas, though some have been treated from the house, and to meet this latter need, our side verandah was turned into a temporary dispensary. Here from twenty to thirty women and children have received help daily. Our work cannot be organized as can zenana work, for we must go where we are called, which fact necessitates long drives from one side of the city, to the other, and Cawnpore is a

city of long distances. Many days, two horses are needed. We are trying to make the medical work only subordinate to the religious. The number of visits made is 1400, and number of patients treated 3500; number treated at the house 1120." This work pressed heavily upon Miss H., so that in April she was taken ill with typhoid fever, and for weeks her life was despaired of. After she recovered she was compelled to go to Nainee Tal to spend the summer, in order to fully regain her strength. She returned to her work in the fall again, and from the report of that year we make the following extract:

"The medical work under Dr. Hyde has met with abundant success. With health fully restored, she has not missed a day, and her hand, with its healing power, has opened many closed doors to the zenana visitor. She is crowded with work, and her services are greatly appreciated, not only by the women and girls she helps, but by their friends and relatives."

But a return of fever that year so prostrated her, that she was compelled to relinquish the work, that was so full of promise.

For two years past the work has been under the direction of Mrs. Mansell, M.D., who says: "I have been called to various zenanas among the higher castes, and many women of the lower classes have come to my

house for treatment. There is a native christian settlement of about 300 souls, to which I have regularly rendered professional aid.

In March last, I opened Medical work in Bithoor, a small sacred city on the Ganges, 14 miles above Cawnpore. The work is in charge of a native christian, who holds a medical certificate from the late Dr. Gardiner. She has treated nearly 1000 Hindu and Mohammedan women, and has been very successful."

This City of Bithoor is noted as the former residence of Nana Sahib, who figured so conspicuously in the Sepoy rebellion.

CHINA.

FOOCHOW.

Possibly no field occupied by the Medical Missionaries of the Woman's Foreign Society, has been more efficiently worked than Foochow. For ten years, Miss Trask, M.D., devoted herself to the development of this work, and made it a great power. She, and Miss Sparr, M.D., gained the confidence of the natives by their skill and devotion, and through this agency, a wonderful foothold was gained for missionary work among the women of Foochow and vicinity.

In 1880, a new dispensary was opened near the city. The physician reporting for 1880, says: "We are pleased with the readiness with which the patients in the homes we visit, comply with our request to allow the Scriptures to be read, and the 'doctrine' explained. The leaven works slowly, but one of the surest signs of its fermenting is the change in the lives of those who stop for any length of time in the hospital wards. They come to us depressed, even despairing; after a few days' stay they brighten, lose the tired, hopeless look, and seem like new creatures. Of eye and skin diseases there is a preponderance. The eye diseases, are caused

by the smoky condition of their rooms, and from continued crying when mourning for the dead. Skin diseases, many of them have their origin in uncleanness and failure of the proper care of the person. Abdominal tumors are of quite frequent occurrence. As a rule they are timid of surgical operations. The Chinese as a rule, are grateful for services rendered, profuse in their expressions of gratitude, and sometimes willing to make material remuneration. Many spend their all upon their idols before making application to us. Recently we were told by a patient that the idol which she consulted, directed her to come to us. A high tribute to the excellence of the work was shown in the fact that over eight hundred dollars were subscribed by the natives to the city hospital."

In 1882, over three thousand patients were treated, and nearly three hundred surgical operations performed. Six medical students were in training. One of these medical students, Hu King Eng, a daughter of a chinese native preacher, a young woman of ability and devotion, has been brought to this country to be educated. She has been in school in Delaware, Ohio, for four years, and enters the Woman's Medical College in Philadelphia, this fall, 1888.

In 1884, Miss Sparr, who had been associated with Miss Trask, resigned, and Miss C. Corey,

M.D., was sent by the North-Western Branch to take her place. She studied at Ann Arbor, and after a three years' course graduated. She arrived in Foochow, April, 1884. She was warmly greeted by Miss Trask, and took hold of the work with surprising readiness.

Soon after her arrival, Dr. Trask retired and was married, and Dr. Corey had to carry forward the entire work. The duties of hospital, dispensary, and nursing devolved upon her; at this juncture Dr. Corey writes:

"We cannot, dare not, contract our work here. No; I must see all that come, whatever the cost. My heart is sick, and my ears sharpened instead of dulled by the pleading of the people. Had I simply wanted to practice medicine, because of the money in it, or the professional life, I would have stayed where both were offered me with more ease and larger emoluments. All the money in the missionary treasury could not keep me in China one year did not the love of Christ constrain me. Indeed, I could not practice medicine at all did I not have a compassionate Christ on whom to lean hard. During a few weeks of illness, when my hands were folded, and I laid aside, I had time to see that God was blessing my work, and that special signs of His favor rested upon it. But this medical work is but a means to an end, and as such I must not let

anything stand in the way of successful work, for in a great measure my success in giving the Gospel to this people depends upon my success in healing their bodies. If I go before and open the door and sow some seed by the way, God grant that other laborers may follow who can cultivate all the ground given. My soul longs for a helper who, day by day, can give the Gospel to my patients. The doors are wide open and I beseech you to help us to enter. I know the calls are many and the need great all the world over, but the opportunities for work now in Foochow are greater than ever before. The time has come to act. May the God of all grace grant His blessing upon this place, and enable you to see its wants and supply its needs, for my heart is burdened with the great need of the people of Foochow."

By every mail she plead for re-enforcements. In 1886, Miss Susan M. Pray, M.D., of Brooklyn, N. Y., was sent to the relief of Miss Corey by the New York Branch. Miss Pray was a graduate of the New York Medical College. She found work ready for her upon her arrival in Foochow.

The first printed report of the Foochow Hospital for that year gives not only the number of patients treated, but in some cases of special interest, the diagnosis of the disease and the method of treatment were given. This report being submitted to high medical

authority in this country, has received unstinted praise. A leading medical journal says: "The course of instruction as mapped out therein (for medical students), is a thorough and more advanced course than that offered by many medical schools in our own country. In connection with the report, Dr. Corey gave a classification of the diseases treated and the surgical operations she had performed since she assumed charge of the work. The list embraces all the diseases usually met with in practice. Among the surgical operations were cataract, amputation of the breast, laceration of the cornea, cleft palate, etc. *The report is a strong argument in support of woman's fitness for the medical mission field.*

There are four medical students in the school. The addition to the hospital provided for at the last session of General Executive Committee was not completed until the close of the year. This gives additional facilities for work.

But Miss Pray broke down very soon under the great pressure, and after a year's service was compelled to return home, and Miss Corey was again alone. At the session of the General Executive Committee, in Lincoln, Nebraska, a telegram came from China, saying: "Send doctor at once?" The worst fears were realized. Dr. Corey had carried the burden until she was crushed beneath its weight. She was com-

pelled to leave China, and arrived in San Francisco in May, and rested awhile, then continued her journey to Chicago. With rest it is hoped she may soon regain her accustomed strength.

The following extract, written by a Chinese Hospital Deaconness, will show the appreciation the women have of Dr. Corey and her work:

"I am very sorry that I am to miss the valuable precious Doctor, Miss Corey, as the works that she has done in China *truly* make people think a good deal.

"Now I wish to state some in these few years that she has been with me. The work she has at the Hospital, *is* four days in a week and two days in the city. Beside these,—important diseases whatever they were, happened, she was invited to go and would go even in rainy and stormy days, though she never refused. Still no matter how bad was cold she took she never considered it as an important thing.

"She assembled the students and workers to prayers at eight o'clock every morning, and patients at three P.M., every Sunday, preaching, etc. The patients obtained great benefit from it. And she also exert her strength to teach five students and pay strict attention to take care of patients. In these three summers the Hospital was closed, though but she never ceased her work.

"When patients were in danger she never ate and slept, paying more strictly attention in serving, and was very sorry and wept. So she suffered to excess. She therefore caught the disease herself. We have prayed for her very earnestly hoping her to get well, but suddenly God sends her home. This is very hard for us, indeed it is as pieces of flesh falling off from our hearts. Not only we are on such condition, but those who have known of her also. Finally we think it might be God's will to send her home to take rest—mending her strength which she lost in China.

"When she is strengthened we earnestly entreat you to send her back into China again to complete her work here. We not only thank God for His grace but also especially for your good selection, by sending such a lady into my dark country to relieve thousand, thousand people rise from death."

Dr. Carleton, who was appointed to Nan King, and was on her way there, was telegraphed to come to Foochow, and hold the work until help could be sent.

Miss Ella Johnson, a trained nurse, has been accepted for Foochow, and is expected to sail at an early date. But others are needed. Where are they?

TIENT SIN.

In the year 1882, Miss L. Stella Akers, M.D., was sent by the New England Branch to aid Miss Howard in Tientsin, whose remarkable career is given elsewhere. Her health for some time had been broken, but she had held to her arduous work, although urged to come home for rest.

Miss Akers was a native of Maine. She entered the Woman's College, in Chicago, 1877, and graduated in 1881, spent six months in the Chicago Hospital for Women and Children, and some time in the Eye and Ear Infirmary. As soon as she reached her field, she applied herself diligently to the study of the language, and made frequent visits to the adjacent towns to visit the women.

The marriage of Dr. Howard, on August 21, 1884, to a member of the London Mission, removed her from the work of the Society.

In her retirement from the work, we find this tribute in the report of the Missionaries of the Parent Board:

"The influence of the medical work is not only seen in furnishing opportunities for such personal instruction

as that above referred to, but it is in itself a direct evangelizing force, far-reaching and potent. And among the noble company of self-sacrificing physicians, who are fully giving themselves to the healing of this people, we but voice a willing tribute from every side, whether among native christians or foreigners acquainted with her work, when we say, that for skill in treatment of diseases, forgetfulness of personal comfort, heart-sympathy with the distressed, devotion to her work, and love for her Master, our co-laborer, Doctor Howard, stands pre-eminent."

The "Isabella Fisher Hospital," built by the donation of $5,000, from a friend of the Society in the City of Baltimore, was opened October 8, 1881, when the building was formally inspected by the Viceroy, at which time the Hon. J. B. Angell made an address. On the 13th of October, the hospital was dedicated by Bishop Bowman. This hospital has a large waiting-room, two small ones, a dispensary, and an operating-room.

Dr. Akers assumed the responsibilities and carried on the work most faithfully. "Such is the reputation of the "Isabella Fisher Hospital," writes Rev. G. R. Davis, that the responsibility and labor of attending to the constantly increasing number of patients are too engrossing and overtaxing for one physician, no

matter how energetic she may be. Dr. Akers has worked faithfully and successfully in heat and cold."

In 1885, Miss Anna Gloss, M.D., was sent to China by the North-Western Branch, and was appointed to Tientsin to aid Dr. Akers. Miss Gloss is the daughter of a Methodist minister. She matriculated in the North-Western University, pursuing her studies and teaching alternately. She left in her junior year to study medicine at Ann Arbor. From there she went to the Chicago Medical College, and graduated April, 1885. She was immediately appointed, and reached Tientsin in October, where she received a warm welcome. In a report, she says: "The marriage of Dr. Akers, two days after my arrival, left the work nominally in my hands, though she kindly continued her assistance throughout the year. One hundred patients have entered during the year, and over a hundred have been discharged. I have performed forty surgical operations, five of which were for the removal of tumors, and three for the extraction of cataract. Nearly three thousand patients have attended the dispensary. Through the kindness of some Mohammedan patients, we have been able to rent a Chinese place in the north suburb for a dispensary. About seventy have been treated each afternoon. We shall open the dispensary at the hospital every morning except Sunday.

One family, in gratitude for the restoration of a child after an almost fatal burn, presented the hospital with a wooden tablet, on which was inscribed the names of one hundred persons, officials, scholars, merchants and laborers, representing to us the friendly interest of many people. As the tablet was conducted through the entire length of the city to the foreign settlement, a distance of several miles, accompanied by a large procession with music, and banners, and fireworks, it was certainly all one could desire in the way of an advertisement."

In the last report, Dr. Gloss says: "The number of house patients has increased twenty-five per cent. They included all classes, from the wives of small officials from distant towns, and beggars from the street, aged women and little children. Religious services are held daily, and as a result, many have brought us their idols, accepting with joy the religion of Jesus." Dr. Gloss, writing from Peking, where she had gone for a little rest, says: "If the work continues to grow in Tientsin, as it has done in the past year, it will demand the time of two physicians."

KIU-KIANG.

At the close of ten years' record of medical work, Miss Kate Bushnell, M.D., was in charge of the work in Kiu-Kiang. So arduous were her labors, that after a short period her health suffered, and she took a trip to Shanghai, to recruit it. This greatly benefitted her, and she returned to her work. But after a few months more she found it necessary to ask for help, and Miss Ella Gilchrist, M.D., a fellow-student and practitioner in the Chicago College and Hospital, joined her. Miss Gilchrist's native place was Pittsburg, Pa. She made sacrifices and toiled most willingly to secure an education. She entered the Medical College, and graduated in 1881, and for awhile afterwards had charge of the Woman's Hospital. She had thorough training, fine ability, and great devotion. She was sent by the Western Branch to China, and received a warm welcome in Kiu-Kiang. Dr. Bushnell, turned over to her the greater part of the practice. They had many patients, some of them from the best families, and some brought from long distances. Rich and poor, high and low, felt the power of the medical work. In a little over six months Dr. G. gave out over three thousand prescriptions, en-

tertained over one hundred patients in empty rooms (for there was no hospital), made many visits, studied daily, and spent the evenings reading medicine. But full of hope and work, she was suddenly prostrated with quick consumption, and she became so ill, it seemed doubtful if she would live to get out of the country. This threw the work upon Miss Bushnell again, and she was unable to bear it. These two invalids turned their faces homeward very sorrowfully. They reached Colorado, where, after two years of suffering, Dr. Gilchrist passed away on the 23d of April, 1884. Miss Bushnell, having regained her health, is engaged in benevolent work in this country, and the medical work in Kiu-Kiang was abandoned, until arrangements could be made for its further prosecution.

CHIN-KIANG.

Miss Lucy Hoag was appointed a Missionary to China in 1872. She was a successful teacher in Kiu-Kiang for nearly eight years. In 1880, she returned home, and entered the medical department of Michigan University, where she graduated in 1883. In January, 1884, she returned to a new field and to new work. Added to her professional duties, was the selection and purchase of property for a Home and Dispensary in Chin-Kiang. Before she was fairly settled in her home she had many urgent calls. In six months she had nearly two thousand patients. Miss Hoag writes: "Many women have heard the gospel preached while waiting at the dispensary."

In one month she gave medicine to 850 patients, and the poor, sick Chinese crowded in upon the physician in great numbers.

Miss Robinson, her associate, writing of Dr. Hoag's work, says: "Dr. H. has not been home since four o'clock, A.M. She is worn with so much work, there has been so much sickness, that she has had to ride all day for days together for the past few weeks. She is obliged to receive all her Chinese patients in

our front hall as she finds difficulty in renting a place for a dispensary. Everybody respects her highly, while those she helps almost worship her. A piece of land of about three acres was obtained in a desirable location on a hill, a fine sanitary location. A home and dispensary was built, and the opening occurred on Tuesday, February 15, 1887. A goodly number of Chinese officials were present, among them the Tartar General, the United States and British Consuls, members of the foreign community, together with the missionaries of our own and other denominations, with their wives. Dr. Hoag was an object of great interest to all the officials, and one promised to send his wife for medical treatment."

Dr. Hoag writes: "Everything is now ready for aggressive work."

TSUN-HUA.

The missionaries of the Parent Board opened a dispensary in the city of Tsun-hua on the 15th of July, 1885. Here a large number of patients were treated. Our Medical ladies at Tientsin frequently visited here and administered to the women and children. Dr. Hopkins writes, "There is to my knowledge no place in China where there is less opposition to our work than here, or where there are more homes thrown open to the christian worker. Ignorance, superstition, poverty, make home treatment of the Chinese very unsatisfactory and often dangerous to the patient. The surgical dressings are removed, medicine is improperly administered, and all instructions in regard to diet are ignored."

In 1885 a building site was purchased by the Woman's Foreign Missionary Society, adjacent to that of the Parent Board. The medical work there is now fairly inaugurated. Miss Edna G. Terry, M.D., was appointed to this place, and arrived in 1887.

Miss Terry was sent out by the New England Branch. She is a native of Long Island. She spent three years in the Medical department of the Boston

University, from which she graduated in 1886, remaining for a time as resident physician at the hospital.

A note from Miss Terry, dated March 21st, '88, says, "To-day we have marked out the ground for our new house. To-morrow they begin to dig the foundation." Miss T. enters upon her work with enthusiasm.

NAN-KING.

Nan-king is one of the most celebrated cities of China. It is a great literary center and educationally it stands first in the empire. It is a very influential point for Missionary work, and the Methodist church commenced work there in 1883.

Mrs. Philander Smith, of Oak Park, Ill., donated ten thousand dollars to the Parent Board for building a hospital in this city. It was opened on May 28th, 1886. Mrs. Smith also donated four thousand dollars to establish work among the women. The Woman's Foreign Missionary Society appointed Miss Ella Shaw and Miss May Carleton, M.D., to open the work. Miss C. went from Northern New York, having graduated at the Medical College in Syracuse. She then took a post-graduate course, making diseases of the eye a specialty. She sailed for China October,

1887, expecting to go directly to Nan-king, but Dr. Corey, of Foo-Chow, was taken ill, and Miss Carleton, as we have elsewhere stated, was telegraphed to take charge of the work there until help should arrive, when she will proceed to Nan-king.

JAPAN.

The Woman's Foreign Missionary Society commenced work in Japan in 1874. Three years later, in 1878, Hakodati was occupied by Miss Priest. This station is the center of trade for the island of Yesso, and is a very important point, commercially, politically and ecclesiastically. After the work was fully inaugurated, application was made for a Medical Missionary. Accordingly the Topeka Branch sent out a medical lady, who reached her destination in 1884.

In her report for the first year, she says: "The average number of daily visits to patients is five, and dispensary patients, seventeen."

As there are government hospitals and physicians in Japan, the women accessible, and the country opening up so rapidly, female medical missionaries are not such a necessity as in China or Japan.

At present the field is not occupied by any medical missionary of this society.

KOREA.

The "Hermit Nation," was entered by a representative of the Woman's Foreign Missionary Society in June, 1885, in the person of Mrs. M. F. Scranton.

The following October, property was purchased for a home. After work was fairly established, Mrs. S. made a strong appeal for a medical women. Her son, a missionary physician of the Parent Board, had many calls for medicine for the women, but was not permitted to see them.

"These cases," Mrs. S. said, "could all be put in the hands of a medical lady, and a lady physician would soon have all she could do." For more than two years, Mrs. S. waited before any one was sent to her assistance.

Miss Meta Howard, M.D., of Albion, Mich., was sent out by the North Western Branch. She sailed for Seoul, September 21, 1887, and arrived in company of Miss Rothweiler, November 5th. Miss Howard graduated from the Albion College with honor, having been an exceptionally fine student, she then studied medicine, and graduated at the Chicago Medical College. At this writing, news only of her arrival has reached us.

INDIA.

Miss Laura Hyde, M.D.—Appointed 1883; foreign residence Cawnpore; home residence Clifton Springs, N.Y.; graduated at Chicago Medical College. Sent out by New York Branch.

Miss Mary Christiancy, M.D.—Appointed 1884; home residence Washington, D. C.; foreign residence Bareilly; graduated at the Philadelphia Medical College. Sent out by New England Branch.

Miss Kate McDowell, M.D.—Appointed 1886; home residence Philadelphia; foreign residence Moradabad; graduated at Woman's Medical College, Philadelphia. Sent out by Philadelphia Branch.

CHINA.

Miss Lucy A. Hoag, M.D.—Appointed 1883; home residence Albion, Mich.; foreign Chin-Kiang; graduated Ann Arbor, Mich. Sent out by New York Branch.

Miss Catherine Corey, M.D.—Appointed 1884; home residence Northern Indiana; foreign Foochow; graduated at Ann Arbor. Sent out by North Western Branch.

Miss Anna D. Gloss, M.D.—Appointed 1885; home residence Rockford, Ill.; foreign Tientsin; graduated Chicago Medical College. Sent out by North Western Branch.

Miss Ella Gilchrist, M.D.—Appointed 1881; home residence Wisconsin; foreign Kiu-Kiang; graduated Chicago Medical College. Sent out by North Western Branch. Died, April 23, 1884.

Miss Susan Pray, M.D.—Appointed 1886; home residence Brooklyn; foreign Foochow; graduated at New York Medical College. Sent out by New York Branch.

MISS EDNA G. TERRY, M.D.—Appointed 1887; home residence Brooklyn; foreign Tsun Hua; graduated Medical School Boston University. Sent out by New England Branch.

MISS MAY E. CARLTON, M.D.—Appointed 1887; home residence Brownville, N. Y.; foreign Foochow; graduated Syracuse Medical College. Sent out by New York Branch.

JAPAN.

MISS FLORENCE N. HAMISFAR, M.D.—Appointed 1883; home residence Kansas; foreign Hakodati. Sent out by Topeka Branch. Retired.

KOREA.

MISS META HOWARD, M.D.—Appointed 1887; home residence Albion, Michigan; foreign Seoul, Korea; graduated at Chicago Medical College. Sent out by North Western Branch.

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